

International Journal of Religious Education

***December
1941***



AN OPEN LETTER TO OUR FRIENDS

ADVISORY COMMITTEE on the production of **ONE FOOT IN HEAVEN** (Organized by *Christian Herald*)

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Philadelphia, Pennsylvania
Secretary

October 6, 1941

Dear Reader:

We have just seen the completed production of **ONE FOOT IN HEAVEN**. In our opinion it is a milestone in the history of the motion picture.

Frankly, when we agreed to act as an advisory committee, we considered it a hazardous undertaking for ourselves and a dubious experiment for Warner Bros. Studio. The final result, however, has justified all the risks.

As clergymen, we consider the picture a true presentation of the ministry and worthy of our church. As parents, we are happy that young people may see on the screen a story glorifying the virtues of a devoted family life.

We know it took courage and vision to put the story of **ONE FOOT IN HEAVEN** on the screen. We hope that this courage and vision will be justified by the public response, and that its success will be so outstanding that all the producers in Hollywood will regard it as a mandate from the American people to give us more pictures like **ONE FOOT IN HEAVEN**.

To make certain that the people of your community have the opportunity of seeing this highly entertaining and inspiring photoplay, we strongly suggest that you urge your theatre manager to book **ONE FOOT IN HEAVEN** as quickly as possible.

Sincerely,

Charles W. Kerr
F. H. Knubel
Norman Vincent Peale

James Edward Freeman
Charles Wesley Flint
Edgar DeWitt Jones
Daniel A. Poling



PRESENTATION IS NOW
BEGINNING AT RADIO CITY
MUSIC HALL, and Theatres Everywhere

FREDRIC MARCH • MARTHA SCOTT IN THE WARNER BROS. PRODUCTION "One Foot In Heaven"

with BEULAH BONDI • GENE LOCKHART • ELISABETH FRASER • HARRY DAVENPORT
LAURA HOPE CREWS • GRANT MITCHELL • Directed by IRVING RAPPER

Screen Play by Casey Robinson • From the Book by Hartzell Spence • Music by Max Steiner

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PHILIP C. LANDERS

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Brown Brothers

The Virgin of the Rocks

By Leonardo da Vinci (Italian 1452-1519)

THE *Virgin of the Rocks*, owned by the Louvre, illustrates Leonardo da Vinci's close observation of natural forms. He shows the detailed shapes of flowers and vines, the texture of ancient rocks, the quiver of water in a hidden spring, the chubby flesh of babies, the way thoughts are revealed by facial expressions.

In composition, the arch-shaped frame surmounts an isosceles triangle formed by the four figures, with the Mother as the apex. The pattern of light and dark is of unusual variety and rhythm. The light, which enters from above on the left, shows two children absorbed in each other. The Mother's outstretched right arm is bent protectively around the kneeling John, while her left hand broods over the head of the infant Jesus. An angel supports the Child and points toward John.

The chief characteristic of "The Virgin of the Rocks" is its air of mystery. The setting is a fantastic grotto. The ancient rocks stretch into the distance like pillars of an underground cathedral. Obviously the background has been chosen for its emotional effect, to create the mood of the picture. Here are four figures, human and divine, in a setting as mysterious as they.

The angel is the strangest figure of all. At whom is she looking? Why does her hand point to John? Technically speaking, the two horizontal hands, like halos above the head of the Christ Child, give emphasis to the vertical of his small figure. The meaning of the two hands is not entirely clear. In a later copy which belongs to the National Gallery in London, Leonardo has the angel supporting the Child with both hands, while looking sadly toward John. The latter picture is more logical and more unified, but for some reason it has lost much of its magic. Perhaps the relationship of the hands was an inspiration the meaning of which the artist himself was not sure. It may be that the angel is emphasizing the need of mankind, symbolized by John, for protection, and the blessing which comes to him from adoration of the Christ.

Leonardo, who sought all knowledge, used painting to explore truths he could not find in either machines or words. There he discovered a strange, visionary world which, with consummate skill, he painted as it was revealed to him. Even we, centuries later, looking at one of his mysterious pictures, can enter a little way into his mind and get a glimpse of an other-worldly scene.

Editorials

Has Christian Education Departed from the Faith?

By W. C. BOWER

PROFESSOR H. SHELTON SMITH's new book, *FAITH AND NURTURE*, vigorously criticizes modern Christian education. (See summary in the November JOURNAL, page 38.) This page has been turned over to Professor Bower, who takes issue with the book's chief contentions. Dr. Smith will reply next month and in February the Editorial Board will sum up the discussion. This is a matter of supreme importance to all interested in Christian education.

DR. SMITH is quite right in insisting that religious educators must come to grips with theology, since religious education rests as much upon theological assumptions as upon assumptions concerning the nature and ends of education. The question is not whether or not religious educators shall have a theology, but what kind of theology they shall have.

Dr. Smith is convinced that modern religious education in espousing theological liberalism and progressive education has departed from the Christian faith. Consequently he foresees the collapse or slow death of the movement unless it realigns its thinking with the "newer currents of Christian thought," which, as the discussion shows, is a return to the theology of the Augustine-Barth-Brunner-Niebuhr tradition, currently known as neo-orthodoxy. At points in his discussion the author shows some reluctance to admit it, but the structure of his thought indubitably places him in this group of thinkers.

It is upon the basis of this internally consistent system of theology that Dr. Smith offers his trenchant criticism of modern Christian education. His position is made clear by what he opposes and the manner in which he opposes it rather than by a constructive statement of his own religious beliefs and any indication of how they would work out in a program of Christian education.

Through the influence of the well-known paradox of the neo-orthodox school, the author is betrayed into warping the position of most modern religious educators by setting ideas and values into radical and exclusive opposition to each other, as though one must hold to "either-or." Thus in his discussion of the Kingdom of God, he would commit the exponents of the social gospel and the modern religious educator with their vivid sense of responsibility for social reconstruction to sheer humanitarianism and political action without reference to God's intention to build a better world through the Christianizing of social relations. This is an implication which such exponents of the social gospel as Walter Rauschenbusch, Washington Gladden, Graham Taylor, and Shailer Mathews would instantly repudiate, as would those religious educators whom the reviewer happens to know.

So also in his discussion of man he sets God and man over against each other. To him there is a peril in seeking God through social relations and relations with the natural world. Instead, as alleged, of obscuring or denying the objective reality of God, the modern religious educators

whom the reviewer knows see God and man seeking and finding each other at the points where man interacts with his world of reality in the actual experiences of living, historical and contemporary. So also Dr. Smith seems to conceive of values as abstractions existing somewhere "out there" in some transcendent realm, whereas in their nature values are concrete and can, so far as we know, be experienced only by persons, including God as the Supreme Valuer.

In like manner in the discussion of evangelism, the action of divine grace is set in sharp contrast to the processes of growth. The supporting evidence is drawn from Paul with his cataclysmic conversion experience and his theologizing of the person and message of Jesus, and not from Jesus. It is difficult to reconcile the author's statement that "the child emerges in history as a creature in tension with the Kingdom" with the words of Jesus who called adults to repentance, but said of little children, "Let the little children come to me . . . for the Kingdom of God belongs to such as they. I tell you, whoever does not accept the Kingdom of God like a child cannot enter it at all." (Mk. 10:14, 15. Goodspeed translation.) The modern religious educator sees God's grace operating through the normal processes of growth, involving innumerable decisions throughout every dimension of the child's experience and finding its fullest expression in the growing person's wholehearted loyalty to Jesus and commitment to the supreme values that found incomparable expression in him, of whom it is recorded that as he "grew older he gained in wisdom and won the approval of God and man." (Lk. 2:52. Goodspeed translation.) By its almost exclusive emphasis upon the death of Jesus, theologically interpreted, traditional theology has all but obscured the life of Jesus as a true incarnation of God's way of life and as a norm for every Christian who aspires in thought and life and deed to be Christ-like.

The same dichotomy runs through the chapter on the church. Its character as a divine institution is set over against its constituent human elements. It is significant that Jesus' most trenchant indictment of sin was that of the sins of the "church" of his generation with its devotion to tradition that overlay the relation of God and man through Hebrew history and that kept human beings from a fresh and vital experience of God in terms of their own immediate experience of reality.

In view of the *a priori* mode of thought which characterizes the theological view from which Dr. Smith writes, it is not to be wondered at that the author severely criticizes the experimental philosophy of progressive education. He distrusts experience, both contemporary and historical, but especially in its current aspects, as an adequate basis of education and as the locus of the continuing creative activity of God. Consequently, always visible beneath the surface of his thought is the assumption that current religious thought and life must be warped into the *given* forms to be found in traditional theology, whereas the modern religious educator believes that God is as creatively at work in the present at the growing point of history as he ever was in any period of the past. For this reason if theological thought in the twentieth century is to remain

(Continued on page 32)

Religion in public education?

Closing a discussion on a problem of great importance

BEGINNING with the September number, Dr. Coe and Dr. Johnson have been discussing the questions involved in teaching religion in the public schools. In November Dr. Coe summed up the differences between his point of view and that of Dr. Johnson, to which the latter replied. The final statement is here given by Dr. Coe.

Is not democracy in religion itself implicit in Christianity?

By GEORGE A. COE*

AS THIS DISCUSSION closes I am concerned lest my position at one important point be misunderstood. It might be inferred from Dr. Johnson's summary in the last issue that in my view *values* as well as facts are to be "validated or set aside" by scientific demonstration. What I maintain is that every value judgment explicitly or implicitly involves some objectively-known fact. Love, for example, does not exist in a vacuum, but only within concrete situations. This is why any real study of religion must include inquiry into facts; and this is why public-school study of religion *cannot* be so generalized that all religions will be favored by the ultimate results of the knowledge that pupils acquire. But this does not mean that teachers or even the majority of the people may "authoritatively pass judgment" on the Catholic minority or upon any religion whatsoever. When the public schools teach the principles of public sanitation, for example, they must not censor Christian Science. Yet the public schools must teach these principles, "Let the chips fall where they may." This phrase means that how, in view of the facts, to judge life's ultimate values, is left to the citizens themselves without interference.

The public school, by selecting the problems that shall be illuminated by the curriculum, does and should weight its influence on the side of democracy, and by employment of scientific method, which is democracy of the intellect, it should weight its influence on the side of science as contrasted with obscurantism. To qualify this policy out of respect for any of our many religions would be neither democratic nor religious!

What, then, is to be done about religions that pull against democracy? My answer is simple and clear: Protect their liberty to oppose democracy even in the name of God. Mr. Hughes's magnificent exposition, in the Macintosh case, of the religious tradition in the American state comes out precisely here. He shows that there is an actual, though not easily defined, area of conscience in which the citizen's own decision is final, even though it be in opposition to some established state policy.

The ultimate effect upon Christianity of the school

policy that I recommend depends upon whether or not democracy in religion itself is implicit in Christianity. Many voices, with which I agree, are saying that our religion contains the very taproot of the democratic attitude of person to person not only in the state but also in all social relationships. If, then, God is a social being, this will imply, if we pursue the thought to the end, that the divine attitudes towards us, and our attitudes towards God as well as man, are to be included in the democratic ideal. There are problems here that have not been worked out. Upon some of them I suspect that Dr. Johnson and I do not see eye to eye, and that this is a chief ground for our disagreements as to school policy.

But I think we can and do agree that the schools should make much more prominent the great truth that Mr. Hughes defended; that the present reticence of teachers with respect to religion, as well as with respect to poverty and wealth, should be reduced as rapidly as the people will permit; and that the churches themselves, which neglected the opportunity offered by Mr. Hughes's argument, can do much to influence the people in these desirable directions.

Which is most important?

By F. ERNEST JOHNSON*

SINCE this discussion has dealt exclusively with the teaching of religion in the public school, Dr. Johnson was asked to state his view of the total question by answering the following question:

"If you were able to concentrate extra effort toward teaching religion to children and youth, which one or more of the following ways would you favor, in order of preference: 1. Improvement of church schools; 2. Teaching in the home; 3. Weekday church schools on released or extra-school time; 4. In and through the public school curriculum as it now is; 5. Any other method you might name?"

THE FOUR ITEMS are not alternatives in any sense.

Number four, interpreted as meaning what I have proposed, I think far and away most important, since the lack of it is responsible for much of the weakness of the Church's program. Nothing the Church can do will atone for the divorcement of public education from religion.

Number two is of course more basic than numbers one and three. But this is really a proposal for reconstructing home life throughout America. Reeducation of parents is urgently needed but it is hardly comparable to the propositions we have been discussing.

I would put number one before number three, if a choice had to be made between them, since both are sectarian types of education and if the churches were carrying on vigorous and adequate programs they could probably supplement the work done on Sunday by after-school programs without the special impetus afforded by released time.

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* Professor of Education (Retired) Teachers College, Columbia University.

* Executive Secretary, Department of Research and Education, Federal Council of the Churches of Christ in America.

Meditations

By P. R. HAYWARD

THE MEDITATIONS for this month deal with one of the prime requirements of all good teaching and leadership—the capacity for mental and spiritual growth. The topic for next month is “Let Me Rejoice in the Incompleteness of Those I Teach.” The theme for the year is “Come . . . Go . . .”¹

Any reference to teaching in these meditations is intended to include both the work of the teacher with a class and that of giving general guidance and leadership to the program of Christian education, for, after all, the best ways of working in both these phases of the whole task are at heart the same.

Grant Me the Gift of a Growing Mind

(The following prayer is suggested for use preceding the prayer for the week each time it is used.)

Eternal God, I give thee thanks for the endless pageant of thy law of growth at work in this thy world—

For the mystery of a child, the crystallizing uncertainty of youth, the maturing mind of middle life.

For the growth of beast and bird, flower and crystal, systems of stars and societies of men.

For the advance of knowledge and the extension of justice and good will.

In my gratitude for these good gifts, dare I bring unto thee in this my holy task of teaching that which seems to my shortened vision a finished mind?

May it not be, O God!

Grant me the gift of a growing mind. Amen.

First Week

Save me from an easy contentment with my present attainments.

From false pride in what I am and from arrogance of intellect, good Lord, deliver me.

For wilfulness of mind and stubbornness of judgment, for a sense of being superior to those with meager opportunities, good Lord, forgive.

Grant me a generous and expanding gratitude for those many persons, known to me and unknown, out of whose overflow of wisdom and of service my mind has been enriched.

Make me a severe critic of my own opinions.

Let me measure my present achievement beside an unattained goal.

In the name of Him who said that of one subject of wisdom “knoweth no man . . . but the Father.”² Amen.

Second Week

God, keep me inquisitive.

For the marvel of a child's curiosity I bring thee now my humble and hearty thanks.

For the slow strangulation of this gift in home and school and church, I bring unto thee these words of contrition for

myself and others who have shared in doing this evil thing.

Grant me such sensitiveness of spirit that any slow decay in me of this childhood love of asking questions will strike me with a sense of sin.

Save me from the sloth of easy answers.

Make me curious today about my conclusions of yesterday.

Touch me with admiration for those rare souls who, when others were satisfied, still asked questions.

Even down to old age let new wisdom constantly surrender itself into my keeping at the assault of my inquisitiveness.

When at last these fitful days in which I “see through a glass, darkly” are ended and I stand on the threshold of a larger life whose contours I cannot know, may my passports thereto be the ageless queries, What? and How? and Why?

And let my sole claim upon it be the holy wonder in my heart. Amen.

Third Week

Lord, touch me with a love for what I have not yet learned.

I give thee thanks that much of thy truth is hidden except from those whose thirst impels them to find it.

Forgive me for my impatient complaint that thy secrets are not wayside trinkets for the idle to pick up.

I thank thee for the inner oneness between thy truth and those who are to find it.

In this inward unity let my love be aglow for the unlearned.

Show me the stars. Set me before a test tube. Reveal to me thy expanding purpose in society. Place me beside the doorway of literature. Let me kneel humbly before a growing life.

In these and all holy places of learning and of worship, let there be some inner kinship between me and their Unknown Wisdom, a kinship that shall make us find each other as the sundered parts of a divinely intended whole. Amen.

Fourth Week

Immerse me, O God of the truth that makes man free, in the sources of new wisdom.

Save me from deadening contentment with the dull round of accustomed thoughts and proofs and friends.

Steady me to face the destruction so often wrought by new facts upon our cherished illusions.

Let me taste and test the mysteries and delights of new books.

Show me how to sit at the feet of the great teachers and thinkers who have enriched mankind through their manifold labors.

Guide me into the secrets learned by the mystics in their widening awareness of the things of the spirit.

Warm my cold heart at the altar flame of the prophets of social justice and good will.

Grant me the truth that men have ever found in strenuous labor, in patient pursuit of an unselfish purpose, in hope that outrides tempest and defeat.

Let me start now in a lifelong learning from One who is the Way, the Truth, and the Life. In his name. Amen.

¹ “Come ye apart . . .” “Go . . . teach.”

² Mark 13:32.



Underwood and Underwood

Making Christmas at home

By ABBIE GRAHAM*

JESUS HIMSELF was born away from home. In fact, if you reread the Christmas story, you will discover that practically everybody connected with that first Christmas in Bethlehem was away from home. Joseph and Mary had gone down to Bethlelem on government business. The Wise Men had made a far journey across the Eastern desert. The angelic hosts had quitted heaven to sing above a little town.

And yet Christmas, in spite of this absentee note in the original celebration, has been through the centuries a home festival. One does not feel lonely to be away from home on the Fourth of July or the First of January or even at Thanksgiving. But to be absent at Christmas is to know great loneliness.

What is it that we are lonely for? It is not that one has always been in perfect accord with his brothers and sisters, mother and father. Lives there a man with memory so poor that he can say he never fought fiercely with a brother, never teased his younger sister? Lives there a woman, for that matter, who never in her youth "snooped on her brother" and laid bare at the supper table the current trend of his affections? Home is not the place where such frictions never exist but it is the place where there is enough good will and understanding to integrate these differences.

For instance in a family where there were four children under eleven, Peter aged nine, after some deliberation with himself, made a personal tool-box, placed all of his good

tools in it and locked it. The other children in the beginning gave no thought to Peter's action. Peter was just that way about his tools. He loved them and wanted to know where they were. He never liked to have his saw left out in the rain. But there came a day when Mary and Paul and Jane wanted very much to borrow his hammer and he was not there to open it for them. A family storm burst at supper. Peter was accused by Mary, Paul, and Jane of being selfish. Peter was furious.

Then did the father of Mary, Paul, Jane and Peter take up his role as mediator. Was it true that they had been thoughtless enough to leave Peter's saw in the rain and misplace his hammer? In an atmosphere of justice and honesty this family faced the tool-box crisis. Everyone at length agreed to help Peter keep his tools in good shape and Peter assented to giving them another trial. The father concluded the affair with a very moral summary, which role seems to be a part of the function of parents: "I hope my boys and girls will so conduct themselves as to make it unnecessary for one of them to have to put his personal property under lock and key." The acceptance of this code was made the happier by the entrance at that moment of a favorite family dessert. The episode of the tool-box moved into history. Family good will was strengthened.

It was such daily experiencing of good will that made that family able to celebrate Christmas together. On the Christmas following the tool-box incident, all four children were given bicycles, shiny red bicycles. The father and mother had after long juggling of the family budget decided they could afford to give bicycles to all. For weeks they had planned not only how to pay for the bicycles but also how to keep them a secret till Christmas. The secret was well guarded. Never did four children awake on Christmas morning with more astonishment. Never were the four corners of that town so completely covered by bicyclists, one to the East, one to the West, one to the North and one to the South!

Christmas is never so completely at home as it is in a family which is basically motivated by love and which is continually forging good will out of everyday experiences. Hence the crowded trains of December, the special busses. People must get back to the place where love is deeply rooted.

Since Christmas is a home festival, every home must make itself ready to celebrate appropriately. This year, with so many European refugees here to observe Christmas with us our celebration will be enriched, its significance deepened. Many of the old world customs will be finding their way into our homes. For instance a Danish woman, lately come to America, says that in Danish homes, a candle is lighted on the family supper table at the beginning of the first week of Advent, a second candle is lighted in the second week, until at Christmas the fourth climactic candle is lighted with great joy. (The first Sunday of Advent falls this year on November 30.) The Swedish people tell us of Santa Lucia, who on the thirteenth of December, formally opens their Christmas by bringing coffee (or some hot drink) and cookies to the bedside of every family, and bids them make great joy together. The mother of the family often plays this role. The Swedish people also put out grain for the birds before they sit down to their Christmas dinner.

From England there comes the decking of the house with greens and holly berries. From Germany comes the Christ-

* Author, *Ceremonials of Common Days, High Occasions, Ladies in Revolt*, and other books. Cleveland, Ohio.

mas tree; from Southern Europe the Christmas Crib, called the *Crèche* in France, the *Presepio* or manger in Italy. From St. Francis of Assisi comes carol singing around a manger near Assisi; and from early pagan rites and the Jewish Feast of Lights, symbols of fire and light.

All of these Christmas symbols are our resources as we decorate our homes for Christmas. Any family can make its house beautiful with these. Every child can assist in some way with the preparation, making and coloring animals to stand around the Christ Child's crib, or tying little bells together to be hung on doors, fashioning wreaths, stringing cranberries, popping corn for decorative strands. More climactic interest will be created if a certain time is set aside for the making of the Christmas decorations and if one occasion is decided upon for the actual putting up

of the decorations—the greens, the crib, the tree, the bells, the candles. The actual lighting of candles and tree, and the bringing in of gifts should of course be saved as the final touch on Christmas Eve. These symbols from many lands will not only add gaiety and beauty at Christmas but they may also create in children and in us all a fresh appreciation of European nations.

Every family has at hand the raw materials for making Christmas at home, for "Christmas . . . means the consecration of the ordinary things of life, affection and comradeship, eating, drinking and merrymaking."¹ It means giving love a worthy place for its abiding.

¹ From *Christmas in Ritual and Tradition* by Clement A. Niles.

Note: The Book *1001 Christmas Facts and Fancies* by Alfred Carl Hottes is a valuable collection of Christmas material.

Official call

The International Council Quadrennial Convention, Chicago, Illinois, February 9, 10, 11, 1942

TO THE Friends of Christian Education in the United States and Canada:

Greetings!

The closing quadrennium has seen the world move from a precarious peace into a holocaust of war that now threatens to engulf all nations. These have been years of great heartsearching and of deep concern in the Christian Church. But with all our anxiety we have confidence in the future. Out of the heartsearching and in response to the desperate need of the world has come, first, the vision, and now the plan of a United Protestantism marching face forward under a common banner in *A United Christian Education Advance*.

The goals of this Advance to which the constituent units of the International Council of Religious Education are so seriously and heartily committing themselves are defined as follows: United Action to Reach Every Person with Christian Teaching: in the *Home* through regular Bible reading and prayer, and living as Christians in the family; in the *Church* through increasing attendance, and improving teaching for Christian discipleship; in the *Community*, through bringing every person into the fellowship of some church, and the churches working together for a Christian community.

This statement of the goals for the Advance is a call to action. It means that the Christian education forces are determined to do less cursing of the gathering darkness and more lighting of candles. As the democratic nations gird themselves with vast armaments to save their way of life, surely we are united in one great conviction that what we save will not be worth saving if its moral and spiritual foundations have been destroyed.

It is fitting, therefore, that the 1942 Quadrennial Convention will mark the official launching of the United Advance in Christian Education and that it will call together those upon whom the responsibilities of leadership in the Advance are placed.

Therefore, to the 1942 Quadrennial Convention of the International Council of Religious Education, we hereby summon—

All members of our Professional Advisory Sections.

All members of the Christian education forces of our constituent denominations.

All executives and officers of city, county, and state councils.

All men and women who are to bear responsibility for the One-day Conventions which are to be the popular expression of the Quadrennial celebration and the great united field integration of the Advance.

All pastors and directors of religious education upon whom rests the responsibility for inspiring and leading local churches in any effective Advance.

All lay men and women whose concern for the cause of Christian education commands their time, their energy and the resources for the Laymen's Crusade and for the Advance which it seeks to support.

To these, and all other workers in the cause of Christian education, we issue this call to gather in convention in Chicago, February 9-11, 1942.

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

ARLO AYRES BROWN, *Chairman*

B. A. WHITMORE, *Chairman, Board of Trustees*

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Program of Convention

Monday, February 9

8:00-9:00 P.M. Opening Session. Addresses by Roy G. Ross and Governor Harold Stassen

Tuesday, February 10

9:00-10:30 A.M. Lay Conference. Theme: "Making Religion Effective in American Life"

10:45-12:30 General Session. Addresses by J. Q. Schisler and L. A. Weigle. Russell Colgate Memorial Service

2:00-5:00 P.M. Presentation of the United Christian Education Advance in Detail

6:00 P.M. Lay Section Dinners

Wednesday, February 11

9:00 A.M.-4:00 P.M. Meetings of Men's and Women's Divisions

7:30 P.M. Closing Session. Brief addresses by four lay men and women; address by Paul Calvin Payne

Teaching—an art or a craft?

By AGNES L. ADAMS*

EVERY CHURCH has in its fellowship women who have taught year after year in the children's division of the church school. There must be a continuous stream of young women undertaking this work with devotion and with the intention of making it a major interest, or our church schools will perish. What qualities should such a teacher have? Obviously they do not differ greatly from those of a good public school teacher. The following letter to a prospective teacher should be read thoughtfully by all teachers of children.

DEAR BETTY:

So you and your family are having a heated discussion about the career you've nearly decided upon, and you are appealing to me, as a teacher, to help settle the question, at least in your own thinking.

Now let's get the two points of view straight—. Your father and some of your friends say teaching is just a craft, a trade, like printing or dressmaking, in which you have to learn a set of rules and then go by them. You can learn these by two years at some Normal School or at a Teacher's College. Is that a fair statement of their stand? Oh yes, and that it is a monotonous job and doesn't pay much? But you and your mother say it is truly an art, requiring abilities you are born either with or without, and you can't do much about it if you happen to be a "withouter." You and she feel you are a "born teacher."

You're asking me a hard question, Betty, and one which I can't answer with yes or no. Are you interested enough to read a long letter for your answer? Maybe you'll think I'm evading the issue if I first say I think teaching is both an art and a science and neither alone. Surely some individuals would make better teachers than others because of personal qualities, some of which would put them into the class of "born teachers."

Let's take you, for example. You are fine material out of which a teacher could be made. Mind you, I said *could* be made. You have many personal qualities essential in a teacher. In the first place, you love people and are sensitive to their feelings. I have never seen you overhearing nor dominating in your contacts with others, blinded to their desires and wishes by your concern for yourself. Any real teacher must be sensitive to others. Second, your enthusiastic, wholesome and vital approach attracts other people. As I saw you with that group of young children in your back yard last summer, I sensed their eagerness to be with you, and it seemed to me due in large part to your enthusiasm and vitality. A third essential quality which your home life has given you is a sense of security and stability which helps you to be relaxed in all situations. You seem to qualify for a young child's description of the kind of teacher he likes:

"I don't like dames that are crossish,
I don't like people that are rashy,
I like the medium quick ones—half slow."

Because you do feel at home and somewhat at peace with your world, you aren't "crossish" and can adjust your tempo to the need.

You're the only one who can really say as to the next qualification, but I've seen enough of your reactions to various challenges to make me feel you have a deep enough desire to be a real teacher, that you are willing to undergo several years of the rather strenuous preparation needed to achieve that end. I know your eagerness to teach and perhaps you feel that is enough.

A phrase that comes to my mind over and over again in this connection I heard in a college commencement address last June—"And seeing the need, he gave himself to it." That seems to me an apt description of the life of a real teacher. Ask your mother if that doesn't suggest to her some of the devoted and skilled teachers whom she had. Bess Streeter Aldrich's "Miss Bishop" was that type of teacher.

I believe you are now and will be increasingly willing to give yourself to the needs of learners, whether they are large or small, but you are not yet able to see their needs. I cannot overemphasize the need for devotion and desire but all I am saying is that it alone is not enough. Yet, if it is sufficiently strong it will cause you to carry out the necessary requirements for its fulfillment.

"But just what would I need to do to be able to 'see the need,' to prepare myself for teaching?" you ask. Very well, let me be specific. Suppose you want to teach young children. The very best teaching now is being done at this level, so you'll have much work to do to prepare yourself adequately here. We have more scientific studies of the behavior of young children than of adults or even of adolescents. These studies of children's behavior will help you to know what to expect of little children, what they are like. They will tell you not only about physical growth, changes in height and weight, but will describe their typical reactions to other children, to adults, to various objects about them. Studies will show how children's ideas and attitudes can be "conditioned" (that's a word you'll find used often) by their environment. They will give you much insight into how you may expect the child to develop physically, emotionally, socially. There is a growing body of material of this sort, and some is being presented in sufficiently popular fashion to interest any of your friends or their mothers. To help you see "Through Children's Eyes" a book by that name was written during the past year by a consulting psychologist. She describes in detail numerous children, helping us see why they reacted so strangely, or in ways that to their parents and teachers the reactions seemed strange, until they understood.

Now a great many people in the past, when we had few scientific studies, came to know children's needs by studying children as they worked with them. Many mothers and teachers today are keen observers of their children and can see them objectively. If your eyes are open, you will learn much from each new child you work with. Whether you've had the advantage of some scientific study earlier or not, this first hand acquaintance with children is essential. You

* Baruch, Dorothy, *Parents and Children Go to School*, Scott Foresman Co., Chicago, 1959.

* Weill, Caroline, *Through Children's Eyes*, Inland Workshop Press, New York City, 1961.

* On staff of the National College of Education, Evanston, Illinois.

and before you've known children en masse; now you'll know Sally, Jimmy and Bill. You'll find them much more, not less interesting, if you attempt to discover *why* they react in certain ways and how you can modify or change these reactions by the things you do or say or by changes in routine or in temperature of the room. You see, you must not only observe children from the side lines; you must get in and work with them yourself. See you, your very posture, the way you dress, your facial expression and the things you say make a difference in their responses. Remember how differently you used to react to requests from your father and your mother, or to different teachers?



You will learn much from each new child you work with.

Until you *know* children, you surely cannot sense their needs. Discovering these needs is usually a more difficult thing than satisfying them. And may I say here that no matter whether you're going to teach children in Sunday school, in a first grade in public school or at home, you'll never do a very good job until you first know the children and their needs and problems. No teacher can longer think she deals with one phase of the child alone—the spiritual or the intellectual—for these are all tied together. A prominent educator says, "We must recognize the functional unity of the child—we cannot make separate provision for his physical growth, his intellectual development, his social functioning, his character training, his emotional adjustment to life." You see, we must think of him always as one child, with these inseparable parts.

What materials and experiences will properly develop this child whom we now know well? To meet the child's abilities in singing, we must know music varied in range of difficulty and content and must have techniques to develop singing ability. Is the child a monotone? How help him to hear and reproduce differing tones? While certain methods can be suggested, each must be adapted to the particular child.

We know his interest in stories and his reading ability, but the most industrious teacher can scarcely keep abreast of the newest and best books and stories available. How lead him beyond his present narrow interests and his limited reading skills? We know that his physical co-ordination is poor—what materials can be used with success and growing skill?

He is fearful and suspicious of other children, of his teachers, even of his parents. He seems out of joint with his whole world and lacks confidence in himself. What infinite patience, quiet encouragement, natural contacts in a friendly atmosphere, and what setting of tasks to capabilities are needed! The most experienced teacher will still find each new child a challenge, demanding the focusing

of all the skill and knowledge she has gained from both training and experience. What art is necessary to bring this young, adjusted child into happy, confident and friendly relationship with all about him? No mere craft here!

The teacher who understands and loves children and provides materials and experiences suited to them finds few instances of intentional misbehavior. We all at times have difficulties in controlling tempers, voices and actions, but the unintentional lack of control will disappear with maturing in a congenial atmosphere.

You asked specifically about the problem of teaching in Sunday school, whether it differs essentially from other teaching. I've purposely kept that until last, for I can answer quickly dispose of it now. You could almost answer your own question, I believe. You are here teaching children, whole children, though you are in a church school emphasizing the social and spiritual growth while in day schools perhaps there is yet more emphasis on the intellectual. There is even greater need to be acquainted with children when dealing in these less tangible and more difficult areas. Here, too, we must be acquainted with suitable materials, techniques, and experiences. Since a majority of our churches yet afford meager equipment, materials and space as well as time for the task, the church school teacher must have even greater ingenuity and resourcefulness. And to do the best job, she must know the whole experience of the child, for she sees him for an exceedingly brief time each week.

Have I completely discouraged you in your interest in teaching? I hope not, for to those suited to the task and sincerely interested to prepare for it, I know of nothing comparable in rewards and satisfaction. My best wishes to you in becoming an artistic and scientific teacher of young children.

Devotedly,

An experienced teacher.

P.S. You would enjoy reading *Consider the Children, How they Grow*, a 1940 book by two artist teachers, Sophia L. Fels and Elizabeth Maxwell.

² Prescott, Daniel, "Human Development in the Elementary School" (Brooklyn: Education, September, 1934).



"Everywhere, everywhere Christmas tonight!
For the Christ-child who comes is the Master of all:
No palace too great, no cottage too small."

I. Who Will Be Mary?

I WONDER who has been selected to be Mary this year?" The two girls whispered in the dark corner of the Junior room, while the other members of the Christmas pageant were gathering. . . . "I wouldn't be a bit surprised if it were Lizbeth—she's so wonderful. . . ."

The young people's department of Trinity Church were entering upon their annual presentation of "The Adoration of the Kings and Shepherds." They were having their final check up, and their customary prayer period. This was not an entertainment. It was their annual spiritual adventure.

Beginning, years ago, with Mildred Emily Cook's "The Adoration of the Kings and Shepherds," Trinity Church has established a tradition whose influence among the young people is little short of miraculous. Each year some details are changed but the heart of The Adoration remains the same, bringing to the people of the not-so-large Protestant church and its community the Christmas message with a familiar repetition that has enshrined it in the life of the congregation.

It had its inception in the mind of a highly intelligent and deeply devoted woman who felt that Christmas should project its influence through the entire year. Slowly there came to be the custom that the parts of Mary and of Joseph were to be awarded annually to the boy and girl who throughout the year had most fittingly represented the spirit of the mother of Jesus and of Joseph. There were no "standards" erected, no "requirements" to be met. Since these characters in the pageant have no speaking parts, it is only at the last moment—in fact at the close of the prayer period—that the announcement is made. The choice is made by a committee composed equally of young people and adults. Sometimes the ones chosen have not even been in the cast; sometimes they have been members of the committee!

The platform setting is kept quite simple. The background is evergreens; the foreground has anywhere from two to four candelabra. There are single candles in each window of the auditorium, and these as well as the candelabra are lighted by a dignified processional of "angels." The action of the pageant, interspersed with music, poetry and scripture, follows the traditional movement of the shepherds and the wise men to the manger. After the adoration scenes, the various church school units bring their "white gifts," and then there is the recessional.

The director, Mrs. Walter Hutton, says: "It is remarkable what results we have seen during the years. Young people have gone from our church to the borders of our country. But every year brings letters from many of them asking for the material of the pageant. This year, one from Texas wrote, 'Deep down in my heart I have always wished that some day I might be chosen Mary.'"

Mrs. Hutton paused a moment and then said softly, "I wrote her that she is being a real Mary every day, keeping herself and others close to the mother of Jesus. . . ."

* Des Moines, Iowa.

"Everywhere, everywhere, Christmas tonight"

By O. G. HERBRECHT*

II. The Christmas Stag

THIS is the Christmas celebration of a class of young men informally known as The Bunch. Practically all of them were from "outside the city." Their chief recreation was basketball on week days and arguing religion on Sundays in their "self-made" room in the basement of Elder Memorial Church.

Very few of The Bunch could afford to go home over Christmas, so the Christmas Stag was born. They always met on Christmas Eve. The first meeting was rather experimental but it did leave an appetite, and so it grew until it became a "beloved institution." It developed a certain informal formality—if that does not sound too contradictory—whose annual repetition brought a momentum that has made a strong spiritual impact on the group. Let me outline one of the evenings.

That night there were seven, plus two or three visitors, working pals of the boys. Captain Les, functioning as president, struck a small Chinese gong suspended over the table, and without a word Burney walked over to the fire place where the wood had already been placed and lighted it. As soon as the blaze had "caught" the lights were turned out and The Bunch watched the growing flames. Then Burney got to his feet, stepped to one side of the fire and quietly spoke the familiar lines of Phillips Brooks beginning, "Everywhere, everywhere, Christmas tonight!" When he had finished, the group sang very quietly one verse of "Silent Night."

On the center of the table stood a small Christmas tree, with *candles* to be lighted by the "fire-maker." Under that tree, The Bunch laid whatever gifts they had brought for each other, by the process of drawing names.

Followed a rather informal conversation which on the whole remained in serious channels, confining itself chiefly to what the waning year had brought to them, some of their problems and how they were met—or were still problems; and to reminiscences of how Christmas was observed in their homes. There was plenty of laughter and current romances came in for a goodly share of attention but the direction was that of gratitude and purpose.

When the talking had all died down, they opened their packages. But the evening had a climax to which it always moved. Scotch John, Con, and Dale slipped out and returned shortly, each carrying a basket of more wrapped packages. They had been chosen as the Magi for the occasion, to pre-

sent the gifts of The Bunch “for others.” They made no pretense of costuming; each one in turn simply placed his basket on the table, and spoke one stanza of John Finley’s poem, “The Three Wise Men.”

This marked the end of the evening so far as their room was concerned. But the big thrill was still to come. They took the candles off the little tree, divided the packages among the group, carefully put out their hearth fire, and from the book case took a small rectangular box. Then with Captain Les leading the procession and carrying the little tree, they went out into the night for their march to the “Home for the Friendless,” an institution for little children brought into the world “without benefit of clergy.”

The night was windless and cold and a slow, light snow was sifting down. “O come, all ye faithful,” sang The Bunch. The people stopped and looked at the odd procession, and some smiled. But The Bunch did not care. They were carolers and they sang all the way. And in the big lower hall of the Home, they set up the tree, and from the rectangular box drew a string of electric lights and draped them on the tree and connected the cord safely to the outlet. And under the tree they piled their gifts, and each gift bore a little card with a child’s name.

III. It Happened in Kittlemesh

ANTHONY PEW, rotund patron saint of Rugged Goodness in Kittlemesh, drummed lightly on the frosted window pane. Lizzie watched him with much concern. Her Anthony, silent and drumming on the window panes, spelled “Problem” always.

Suddenly he turned and looked at her, the firelight playing across her thin, seamed, but peacefully determined face. “Is the Christmas shopping all done, Lizzie?” Lizzie knew he was not interested in her shopping. He was using the question like a bridge.

“Is that what’s bothering you, Anthony Pew? Are you worried about how much I’ve spent?”

Anthony laughed. “Bless you, honey, no!” He sank into his deep cushioned green chair by the fire. “You’re the canniest shopper in Mohawk County,” said he. “This town’s done more Christmas shopping than in the last ten years, and as much orneriness as usual. Even the churches act like isolationists toward each other. The people are spending money like water, and the merchants are drunk with profit. We’re so filled with commercial success that there’s no room in the inn of Kittlemesh for the Christ Child.”

“Now, now Anthony.” But he gave no heed.

“They’re selling goods furiously, and those that hate each other keep it up just the same. There’s Gordon Bane, president of the Kittlemesh Trust and Savings Bank, at sword’s points with Mike Monahan, the school janitor, because Mike won’t stand for the impudence of Gordon’s boy—and Bane threatens to have Mike fired even before Christmas. Money and hate—just covered with Christmas tinsel—that’s Christmas in Kittlemesh!”

Lizzie’s eyes looked into her husband’s and read there the pain of his soul, for she knew how deeply Anthony lived in the Kingdom. “I know, Anthony dear, but is it too late? After all the merchants are giving the town a Christmas party at the Hall Christmas eve.”

“It’s a big thank-you note to the town for spending its money—and a hint to spend again when another Christmas comes.”



Christmas lights shone from the houses of Kittlemesh.

Lizzie shook her head. “Forget that, Anthony. There’s another side. Remember there was at least one manger stall in busy Bethlehem, that had room. And the hills were free and wide—for shepherds; and there was a long, open road—for wise men. Maybe Anthony Pew, all we need in Kittlemesh is an angel. . . .”

Anthony Pew’s eyes grew wide. Slowly he rose. “Lizzie,” his hand touched her white hair softly, “there was a *multitude* of the heavenly host—a *multitude*. . . .”

He turned and walked slowly toward a long mirror. Slowly he rotated before it. “Lizzie, even wings wouldn’t help me any, I guess—but—maybe—”

. . . .

Anthony Pew, after a convincing round of visits among the pastors and church leaders, called long and persuasively upon Maynard Koburn, president of the Business Men’s Club. It was only two weeks until Christmas but some things began to happen. Berger’s Department Store announced a daily mid-afternoon Christmas carol period by its “Singing Clerks,” during which no sales were allowed. The First Presbyterian Church, in the heart of town, opened its doors to union half-hour noon meetings.

Evenings, small groups of young people, invariably representing more than one church, swung through the streets of Kittlemesh, carolling and leaving at each end of every block they visited one tall white, lighted candle in the window of the corner house. Homes that were out of touch with the church suddenly found themselves receiving friendly calls from church neighbors. The local news sheet featured a Christmas poem or hymn on the front page of every issue. The “ads” of the merchants called attention to the Christmas Eve Community Party in a new way.

Christmas Eve at the Hall found a multitude there—even if they were not all of the “heavenly” host variety. There was the great tree, of course, with its heaps of gifts under it for the children of the town. But there was a manger, too, and shepherds, and wise men, and a star. There were carols that all could sing. A group of young people dramatized a Christmas story. There was a man who

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The fifty-fifty class

By WILLIAM E. CALLAHAN*

FIFTY-FIFTY was the name they chose for themselves on that evening nearly five years ago.

"That's what marriage means to us, each of us doing his share of the work," they said. "And the aim of this church school class will be just that . . . to encourage the fifty-fifty spirit in the homes of its members and within the organization itself."

And so the Fifty-Fifty Class was born in this town of 2,500 people, and a church of 300 members, with a beginning group of four of the younger married couples. Planning a course of study for the Sunday morning meeting was experimental, for there was no well organized body of literature for such groups. Needs were discussed and from the list of the things considered significant the earlier courses of study were planned.

The warm friendliness of the Fifty-Fifties began to pull others into the group for the Sunday morning session. Social affairs were *different*. There was an overnight trip to the mountains, a week-end retreat held at the denomination's summer camp grounds, a painting bee when the church's social hall was painted, a work night when new church school equipment was made for various departments, a Twelfth Night party.

Soon there were ten couples, then fifteen, then twenty . . . in a church of 300 members. The Sunday class meetings were held in the parsonage. Tiny babies which were brought were put in their baskets in the bedrooms. Children too small to go to the nursery class played more or less quietly on the floor in the center of the circle. Fine friendships grew up. When a family moved, the others appeared with cars, trucks and trailers to help. When a new home was built, a housewarming took place. When a house was shingled, or painted or wired, there was a party and the work was done in short order and followed by a good "feed."

The pastor instituted an accredited course in Old Testament study which required marking the entire Bible with colors which indicated the period in history when particular passages were written. The material was considered so significant that the demand came from the group for a longer period to work during the week. So, for three months about thirty of these young people met one night a week in different homes and on Sunday mornings, to get an adequate background, historical and religious, for an understanding of the source book of their faith. By being thrown together this often they became well acquainted, found common interests, talked over common problems of home, work and church.

The Twelfth Night tradition grew out of this fellowship. Each year, on Twelfth Night, the big social event is held. The traditions of centuries past are called into service. The crowd gathers in a large home where a fireplace is

central in the picture. Refreshments are served first, always a delicious hot spiced punch and cake. There is one large cake for the men and one for the women. In each has been cooked a navy bean. The person getting the bean in his piece of cake becomes the king or queen for the evening. Royal robes have been provided and a coronation is held. All evening the king and queen rule the festivities. Any subject who turns his back on them, or who fails to address them as "Your Majesty," pays a forfeit, to be later redeemed.

On this night a drawing is held, each couple receiving the name of another couple, their birth dates, their wedding anniversary date. These names are kept secret and on these days little thoughtful things are done for the Twelfth Night friends. This silent care asserts itself in times of sickness or sorrow, too. When a package or gift is secretly delivered, the little "12" marked on it indicates that it came from the person who drew the name on Twelfth Night.

During the evening all are given the privilege of guessing who their Twelfth Night friends of the preceding year were. The king and queen call a couple before them. Those who think they are their Twelfth Night friends come forward, bow, and thank them for all the nice things done. "I'm sorry!" the couple says, and others come, until the right ones finally guess. So carefully have they concealed their identities that a guess is seldom correct. But before the evening is over all know.

Then there are folk games, which never seem to grow old. There are impromptu stunts and finally a sing where the Christmas songs are sung for the last time in the season.

The final ceremony is the burning of the Christmas greens. The tree has been previously cut into pieces which can be conveniently handled. The lights are out and fire blazing merrily. A line is formed and each person takes a branch, steps to the fireplace, makes a silent wish, and puts it on the fire. The last to do so are the king and queen, and they make their wish aloud and for the entire group. That wish has always been thoughtfully made. A friendship circle is then formed and Taps sung. "Good-night!"

Soon there were twenty-five couples, thirty couples, thirty-five couples, in a church of 300 members.

Unchurched young people are finding companionship, religious training and inspiration, problem solving. They begin to come to church services, to sing in the choir, to usher, to serve on various boards and committees. The young women invigorate the women's organizations with their fresh viewpoints and willing hands. Church school classes find teachers and youth groups find counsellors.

As always happens, many people move out of the community. They seek a similar fellowship in the churches to which they go. If it is not there they help to create it.

A little more than a year ago three couples from the Fifty-Fifty group moved to the same community and found no such group there. They took their problem and ideas to the pastor who sympathetically responded. A group was organized and called itself Fifty-Fifty. They invited our group to spend a week-end with them and more than sixty arrived for the occasion. Around the campfire on the beach that Saturday night the parent class presented a neatly inscribed vellum charter to the new Fifty-Fifty

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* Pastor of Methodist Church, Kent, Washington.

Recreation leaders learn how

By **RAYMOND M. VEH***

ONE OF THE OUTSTANDING programs in America in training recreation leaders for the churches is found in Harrisburg, Pennsylvania. This is a Christian Recreation Leaders' Association and Institute. Begun seven years ago with just a few people interested in improving recreation in local churches and Christian organizations, the Association has developed until last year over 300 people were reached. Most of these took part in the three week institute which has become an annual event.

This Institute is held each year in the Y.M.C.A. on three successive Saturday evenings. A program of entertaining variety and educational procedures interests the large enrollment. At each meeting a banquet in the gymnasium opens a four-and-a-half hour program developed along the line of certain themes. The first evening in last year's Institute took the form of a "Fall Round-up." The second night an "Indian Pow-wow" brought war whoops from the group. The third night a "Book Banquet" gave a cultural tone to the Institute. Committees working under Miss Fannie Strickler, president, developed unique decorations, table settings and programs for these events.

The program began at the tables. Here was indicated what could be done in the way of get-acquainted stunts, group singing, and informal mixers. Following this a short period dealt with publicity, for the officers felt that publicity was vital in making recreation intriguing to Christian youth groups. Local newspaper men, mimeograph specialists and commercial artists contributed to these presentations. The Dean of the Institute then conducted a discussion course on "Exploring Recreation." Here the philosophy and techniques basic to a successful recreation program were outlined.

An hour and a half each evening was given to recreational demonstrations. The first evening Dr. A. D. Zanzig of the National Recreation Association particularly stressed music as a recreation. The second evening the writer led in folk games. The last evening Professor R. W. Kirs of the Extension Department of Pennsylvania State College, directed active games, as well as musical features.

Each evening came to a conclusion in the atmosphere of worship. The first evening a mimeographed service on "Concern for Youth of the World" gave a broad vision to those who participated. The second evening found informal worship demonstrated in a simulated indoor campfire with an Indian council circle being held. The last evening utilized ritual in a dramatic service "I Would Be True."

Ninety people received First Series Credit certificates in

the Leadership Education curriculum of the International Council of Religious Education. Credit was earned by those who completed the requirements for the three nights' course. Many others were present for one or two nights. The Y.M.C.A. provided mimeographed copies of all that transpired for permanent files of those collecting recreation and worship materials.

The distinctive contribution of this Institute is the development of leaders who are lifting the levels of Christian recreation in many local church and community groups. In the course of these seven years a number of young people have become expert in the field of informal recreation. They have carried back to their home churches ideas gleaned and abilities enhanced so that they are reaching many young people who do not participate in the Association's good times. More than that, the community has learned to call on this Association for leadership. A number of times recently, leaders have been called to military reservations to present evenings of fun and fellowship for the men in camp. Churches feel free to call for leadership which their own constituency does not offer.

It has been interesting to note the widening influence of this experiment. Representatives from York, Lancaster, Lebanon, Millersburg, Allentown, and adjacent communities now come for the Institute and monthly meetings to receive training. Sub-groups have been started and are meeting monthly in York, Lancaster and Allentown.

Throughout the year the Association presents monthly programs which are largely in the hands of young people themselves. These evenings are for the stimulus of local church leaders in recreation and provide continuous training in this field. They open with a 60 cent supper, 50 cents going to the cost of the meal and ten cents covering cost of decorations, leader, and mimeographed materials. The committees which are constantly at work endeavor to bring new and clever ideas which are enjoyed by the group in attendance and can be carried into practical use in home church situations. Some of the clever parties and banquets are indicated in the following list.

(Continued on page 33)



Methodist Prints

The group made games at tables.

* Editor, *The Evangelical Crusader*, Harrisburg, Pennsylvania.

Can your teachers read?

By PATRICK H. CARMICHAEL*

ONE OF the most encouraging trends in leadership education is seen in the fact that an increasing emphasis is being given to informal leadership training. One type of such training is that of encouraging teachers and administrative officers to read widely in the field of religious education. This reading is done privately, but is most effective when wisely guided. In a reading program of this kind there are three problems of special significance: securing adequate resource material, including the raising of necessary funds and a careful selection of the materials; developing an effective stimulus for reading; and providing for skillful guidance of the reader.

Making books available

The principal emphasis of this article will be devoted to relating what has actually been done in churches or communities. Four pieces of work representing several approaches to the problem under consideration have been selected as typical.

1. The first illustration is descriptive of what has been done in a small church in North Carolina which had less than two hundred members at the time it inaugurated a definite program of leader improvement through reading. The following excerpts, taken from a letter written by the pastor of the church, are significant:

A workers' library was begun about three years ago as a result of united efforts on the part of our Sunday school workers. The initial gift was a special offering on the part of the whole congregation. Those who could not give cash were urged to give a worthwhile book, and with the amount thus raised we were able to get started. Now we have a regular library fund amounting to forty dollars each year. This amount is given in equal parts by the Woman's Auxiliary, the men of the church, the church school, and the church treasurer. We have been getting this fund regularly during the last three years and it gives us the assurance of steady growth in our library collection. In addition to this regular income we have each year a "Library Sunday" on which day special contributions in books and money are encouraged. On this day we also try to acquaint our people with the new books that have been purchased. . . .

Our Sunday school workers and the children in the school use the library constantly. I could wish for a greater use of it by other members of our church. There are a few good readers in our congregation but I am afraid that for the most part our adults pass up this opportunity. This is by no means discouraging to us. We have the same problem that any church would have that undertook the project. I believe that we are making progress and that more of



First Methodist Church, Evanston, Ill.

Our Sunday school workers use the library constantly.

our adults are reading now than at any time in the past. . . .

Almost without exception they [the leaders] use the books. We have special books of value to leaders in every department, and these are mentioned and sometimes reviewed in the Workers' Conference. Some leaders have developed the Book Table in their own department, to which they bring from the main library such books as touch upon the unit which they are studying during the quarter. So far it has worked very well. We expect to do more of it.

This congregation has one of the best local church programs of leadership education in the denomination of which it is a part. During the past three years the membership has grown rapidly and in addition it has erected a splendid physical plant. The gratifying progress along all lines probably indicates a definite correlation between an educational emphasis and the growth of a church.

2. The second illustration is furnished by the director of religious education in a city church in West Virginia, who writes as follows:

There is nothing very spectacular or exciting about the way I get our teachers to read. . . .

Each year I very carefully purchase about \$50.00 or \$75.00 worth of the best books, some for the teachers of each department, some for young people, and some general—that is, for general reading, especially several good devotional books. Of course, the teachers and young people may get them from my office whenever they like, the only stipulation is that they sign in a book I have in my office for that purpose, and quite a number of books are taken out in that way. But I think the best results I have had are from what I have called "The Book a Quarter Club." Each quarter we have a dinner meeting for all the workers in the Sunday school, and at that time I have a large table with around 30 or 40 books on it—arranged according to divisions in the Sunday school—and on one side the books for general reading. A large number of books have been read in this way (and I might add that some have been lost and never returned, but not a great many). I feel that this has helped very much, and the teachers like to feel that they have something like this at their finger tips. . . .

We have had several very good Parent-Teacher evenings within the last year. At those meetings I had quite a number of books and pamphlets on parent education, the home, children in the home, child problems, etc., and they all disappeared. I ordered the little leaflets from the Committee [the denominational headquarters of religious education] and gave them to anyone who wanted them. They all went almost at once and I had to make another order.

* Director, Department of Leadership Education, the Executive Committee of Religious Education and Publication, Presbyterian Church in the United States, Richmond, Virginia.

However, I don't know whether they were all read or not. I am planning to have some book reviews by some of our teachers this winter at some of our Workers' Conferences.

3. The Kentucky Sunday School Association, with headquarters at Louisville, Kentucky, has a unique plan which is state-wide in scope. It was begun by the establishment of a collection of more than a thousand books made possible by a memorial legacy left to the Association for the purpose of developing a library and for the circulation of the books. The following excerpt from a letter written by the office secretary is of interest:

Up to the present (and I suppose it has always been true) the largest number of books are checked out by people in Louisville and vicinity. Last year 349 books and 56 journals were checked out to 119 different people in Jefferson County; 32 books and 5 journals went to 10 different people in Indiana, Ohio, West Virginia, and North Carolina. (So far as the last three states are concerned, the borrowers were formerly in Kentucky, knew of our service, and just continued the use of it.) 241 books were checked out to 89 different people in 42 Kentucky counties, apart from Jefferson. That makes a total of 622 books and 61 journals. . . . According to figures to date, the number of books loaned in 1941 will exceed that of 1940.

The library has been a part of the Association service since 1929. There are probably many readers of the *International Journal* who could easily establish similar memorials in various sections of the United States and Canada and thus render a splendid service.

Stimulating and guiding reading

Some years ago the writer was invited by a denominational group of ministers in Atlanta, Georgia, to guide them in a series of book reviews. It was decided to meet in one of the downtown churches two hours each Tuesday night for a period of ten weeks. Approximately two hundred books were placed in the church, which served as a depository. Each minister was encouraged to read two books.

In brief, the plan called for two carefully prepared book reviews each week. Thirty minutes were allowed for the presentation of each review and an equal period of time for a directed discussion of the review. Thus it was possible to consider carefully two books each evening. In this way twenty books were reviewed by the group during a period of ten weeks. The splendid cooperation on the part of the reviewers and those who participated in the discussions made it possible for each member of the group to gain a fairly comprehensive insight into the content of at least twenty carefully selected volumes during a brief period of time. In addition a large number of individuals were enlisted in the most intensive reading program of their lives.

A similar program was engaged in by a group of lay people each Friday evening during the same period. As a result of this experiment, several series of book-review discussions were conducted in Atlanta and other parts of the South.

A proposed plan of cooperative effort

It is the conviction of the writer that the work of encouraging reading can be greatly facilitated by the co-operation of interested religious leaders and the officials of public libraries. Obviously the latter exist for the purpose of serving the community at large. The earnest

desire of every librarian is to know what books to buy and how best to secure their wide use. The church leaders are in a position to stimulate a demand for good books. By the active cooperation of these two institutions, the church and the library, there can surely be developed a more general interest in reading and a plan for making available an adequate supply of materials.

It is conceivable that the public library may in some localities use the local church, or churches, as sub-stations for the distribution of books, thus encouraging many people to read who otherwise would not see the books if left in the library. In such an arrangement the church would be expected to protect the library against losses. To this end it would be necessary for each local church using the facilities of the library to secure the services of a trustworthy person to act as librarian.

What to read

There are many excellent bibliographies available from both denominational and interdenominational sources. Pastors and directors of religious education will find especially valuable the Christian Education Bibliography published annually in the May number of the *International Journal*, covering the books and articles of the previous year. Those interested in reading along a particular line should write to their denominational department of leadership education, or to the International Council of Religious Education and ask for the Leaders' Guide in this field. These contain excellent full bibliographies. Below are listed a few of the books helpful for leaders of the various age groups in the church school. These may be ordered through your denominational book stores.

For Leaders (Including Parents) of Children

Guiding Nursery Children in Home and Church—McCallum
Ways of Working in the Nursery Department—Warren
Guiding Kindergarten Children in the Church School—Shields
Experiences in the Church School Kindergarten—Moore
Teaching Beginners—Shields
Teaching Primaries in the Church School—Smither
The Primary Church School—Lewis
Worship Training for Primary Children—Blashfield
Teaching Primary Children—Martin
The Junior Department of the Church School—Smith
Teaching Junior Boys and Girls—Eakin
Teaching Juniors—Norton
Our Little Child Faces Life—Odell
Prayers for Little Children—Jones
Understanding Children—Sherrill
The Opening Doors of Childhood—Sherrill

For Leaders (Including Parents) of Young People

BOOKS THAT HELP IN UNDERSTANDING YOUTH

So Youth May Know—Dickerson
Understanding Youth—Burkhart
The Adolescent—Arlitt
Introduction to Youth—Harris

INTERMEDIATE BOOKS ON METHODS

Ventures in Dramatics—Niebuhr
What Boys and Girls Are Asking—Desjardins
The Pioneer Department of the Church—Desjardins
How Shall I Learn to Teach Religion?—Carrier
Building an Intermediate Program—Desjardins

SENIOR BOOKS ON METHODS

How to Teach Seniors—Shaver
Administering the Senior Department of the Church School—Donnelly
Christian Worship for American Youth—Athearn
Worship Programs and Stories for Young People—Bays
 (Continued on page 32)

We could try that

WHILE reading this page have you ever said, "Humph, we've done it better than that, ourselves"? Perhaps you have—but we have no way of knowing what you have done until you tell us! If you want this page sparkling with inspiring ideas, share with others the original things you have done, or tell of methods that, while perhaps not new any more, are still dependable and that others might not know about.

Ideas for Christmas

"The darkest places before Christmas are the churches," broadcast the Maine Council of Churches last year on a radio program. "Homes and stores are lighted up with the most brilliant and impressive display. But our churches remain dark. Obviously this condition should not exist. . . . Most of our churches do not have the funds to decorate elaborately but it is not necessary to have elaborate decorations. Anyone with a bit of imagination can make silhouettes out of wood, mount them and illuminate them outside the church. An assortment of creche figures can be obtained from the five and ten cent stores. The doorway of the church can be decorated with pine boughs. The tower of the church can be illuminated from now until Christmas at very little expense. These are dark days for the world. Now is the time for the churches to send forth their light in every way possible."



Last year a committee at the Euclid Avenue Christian Church of Cleveland planned a simple Christmas service for the Sunday evening Christmas Program. The theme was what one family did on Christmas Eve. A father, mother, and three children read the Christmas story, sang carols, made wishes, lighted candles and listened to carols which the neighbor children (church school class groups) sang, and then retired to bed. The program was not only most effective in itself but served to remind the congregation of the possibilities in home observance of Christmas.



Making a creche of their own was the special activity of the Junior High League of the First Methodist Church of Lorain, Ohio, at a recent Christmas season. The young people made a study of the origin of creches, and of the topography and costumes of the Holy Land. Different groups made the background, the figures, the base and ceiling, and a decorated book giving "A Record of Our Creche." Several weeks of hard work produced an impressive scene which was placed in the left transept of the sanctuary and dedicated at a special service.

A gift in Braille

Mrs. B. O. Bowers of Wichita, Kansas, reports the following incident which was started through an item that appeared on this page in the last February issue of the JOURNAL.

"My fifth grade class was studying 'How Our Bible Came to Us,' in the weekday church school. The day we began to learn of the work of the translators I showed some texts

in Braille as well as the familiar booklet showing John 3:16 in many languages. A child asked if all of the Bible were printed in Braille and another asked if any of us had ever seen one. Other questions prompted my telling of the class which purchased a New Testament in Braille for a blind boy. Immediately they suggested getting one as a gift to a blind person.

"We appointed committees at once to investigate and plan for the session when the book would be presented. A finance committee, a program committee and an invitation committee served. Very soon the class decided to share this session with other grades attending church school at that hour. After Miss Ruth Riggs, a Wichita University student, accepted their invitation, I talked with her so that she was prepared to 'glorify' their plan—which she did in such fine spirit. A child introduced her and her 'seeing-eye' dog. Another told interesting facts learned in our class about the Bible. Another presented the book containing Luke and John in Braille and asked her to read certain verses. She was glad to have their gift, as she had no part of the Bible in Braille. Blind about ten years, she mentioned the help verses 'hid in my heart' have been. She also told about her seeing-eye dog as a helper. When she let the boys and girls ask questions, we were surprised that so few of the questions were about the dog. Nearly all were about helpfulness, the gift of Braille and expressions of thankfulness.

"The class, of course, learned about the Bible Society and its work and raised more than enough to pay the price asked for the book."

Transformation

The beginners' leader longed for a worship center, simple but appropriate. Even though a small sum of money had been allowed, where and how? Then a new pair of eyes looked over the room. "There is your worship center," their owner said. In a corner, occupying floor space to no purpose, reposed an old-style music or magazine stand, open, four-shelved, and surprisingly empty. "It is still too high for Beginners, either seated or standing. Look for a friendly person to remove the top shelf." This done, the suggestions continued. "Use the new top shelf for a picture and two candles, or a bouquet and an open Bible, or other simple setting. I have a pretty bowl, unbreakable, to be set on the second shelf for offerings. Though our space is necessarily limited, we want to avoid a crowded effect. Third shelf, the lowest one for other worship materials."

From another room was brought an out-of-use cupboard of the broom closet type, many shelved. It became a floor space saver, upper shelves being used for teachers' supplies, lower for the children's. The cash allowance was used for paint, deep blue and cream, for worship center, cupboard, and chairs. The leader was delighted; the children literally pulled in their friends "to see our pretty room."

The top shelf of the stand was not discarded, but used to form the table part of a reading stand built for the juniors, who could read a Scripture passage or otherwise participate in a junior service. This freed a table for a much needed primary worship center. The local Board of Christian Education said, "We have had our eyes opened, too. We did not realize our needs," and appropriated money for new tables and chairs for the primary room.

Perhaps some seemingly useless thing, viewed anew, may begin a desired improvement for you too.

Wisdom and vision

For Ministers, Teachers, and Worship Committees



A Christmas Greeting

IT WAS SAID that the wise men after visiting the Babe in the manger "went back another way."

No one can really see Christ and go back the same way. Life does become different from that hour.

As we come to the manger again at this Christmas time let us go back another way. Let us leave our hates there and go back the way of persistent good will; let us leave our racial prejudices there and go back the way of a human brotherhood that will transcend all distinctions of color and class; let us leave all half-way responses, all compromises and go back to be abandoned to him and his kingdom.

Another Day—another Way!

E. STANLEY JONES¹

But I Know

I cannot see the Christ-child
For the soldiers marching past.

I cannot hear the angels
For the bugle's angry blast;

But I know

The bells are ringing,
And that faith and hope are clinging
To the Day

When love shall crown the world at
last.

I cannot see the Christ-child
For the smoke is in my eyes.

I cannot hear the shepherds
For the little children's cries;

But I know

The bells are ringing,
And I think I hear the singing
Of the Day

When peace like morning dawn shall
rise.

I cannot see the Christ-child
For the clouds hang dark and low.

I cannot hear the wise men
For the conflict rages so;

But I know

The bells are ringing,
And that Christmas morn is bringing
In the Golden Day

Foretold so long ago.

HUGH THOMSON KERR²

If I Had Lived in Bethlehem

If I had lived in Bethlehem that day



That brought two strangers, travel-
stained and sore,
Too late to find a room wherein to stay,
I should have, so I dreamed, set wide
my door

And bade them enter in to eat and rest.
And when the angels made the mid-
night ring

With joyous song, before my infant
guest

I should have knelt in homage to my
King.

But sad-eyed women and a little lad
Have passed today along my snowy
street,

Footsore from weary miles and thinly
clad,

Selling for scanty dimes their bitter-
sweet

And pine. Forgive me, God, for now I
know

My own with those closed doors of long
ago.

WINIFRED SANDIFER³

Somehow

Somehow God weaves the strangest
things

Into a pattern fair;

He took an angel song, a star,

A Hebrew peasant pair,

Some shepherds on Judean hills

And unknown Wise men three,

A stable cold and dark and damp,

A manger 'neath an inn—

And now

A weary world kneels hopefully

Before the Babe of Bethlehem!

JAMES ALLEN KESTLE⁴

The Whole Church of Christ

I Corinthians 12:25b-27.

Therefore let us pray for the whole
Church of Christ, scattered abroad in
five continents, and bearing many
names, that it may be no longer torn
asunder, divided in itself or weak, but
may become a glorious Church, without
spot of blemish, fulfilling God's perfect
will.

*Thy will be done in thy Church, we
beseech thee, O Lord.*

For the Churches that are passing
through times of suffering and per-
secution, that their faith and courage
may not fail nor their love grow cold,

Save them and us, we beseech thee,

³From the Nashville Christian Advocate.

⁴From the Christian Advocate.



O Lord.

For all weak and struggling
Churches, that they may persevere
and be strong, overcoming those forces
which hinder their growth or threaten
their existence.

*Sustain them and us, we beseech
thee, O Lord.*

For the younger Churches of Asia,
Africa, and the islands of the sea, that
they may grow into the full stature of
the completeness of Christ, bringing
new treasures into the Church of all
ages,

*Direct their steps and ours, we be-
seech thee, O Lord.*

For the older Churches of the East
and West, that they may increase in
wisdom and humility and find new
ways to make the message of the Gospel
of God understood in the world today,

*Renew them and us, we beseech thee,
O Lord.*

HENRY P. VAN DUSEN⁵

⁵From worship program used at the meeting of the
International Council of Religious Education, February,
1941.

¹Source not located.

²Used by permission of author.

THIS SERVICE OF WORSHIP for the new year is written for use among older young people and adults in the church. The order follows three main divisions: thanksgiving, confession, and dedication.

The worship center is an altar with one large candle at the center and three smaller candles on either side. At the opening of the service the altar candles and low "house lights" are burning. The lights begin to increase gradually when the leader reads, "Praise ye the Lord." Full house lights come up rapidly at the moment the congregation begins to sing "The Old Hundredth."

During the Unison Prayer the house lights are turned low again in preparation for the period of confession. The lights remain dimmed throughout the confession, though there must be enough light for the congregation to read by. In the period of dedication the house lights come up at the following intervals: first, when the congregation reads, "O Thou whose love . . ."; again, as the leader and people make their resolve; and again, when the congregation begins to sing the hymn, "Almighty Lord with One Accord"; and finally, full lights come on during the "Dresden Amen" and remain on for the rest of the service.

The service can be easily adapted to whatever lighting or other equipment is available and to the needs of any particular group. Those who lead the service may be robed, or they may wear dark dress. The leaders, the organist, and those who are in charge of lights should rehearse the entire service until they get a feeling for the continuity and forward movement of the worship experience.

The Order of Worship

I. THANKSGIVING

THE ORGAN PRELUDE: "Hymn to Joy" from the *Ninth Symphony* by Beethoven. (Arrangement by Hodges may be found in hymnals as "Joyful, Joyful, We Adore Thee.")

THE CALL TO WORSHIP: Soloist sings "Praise to the Lord" or "All Creatures of Our God and King"

"Praise to the Lord, the Almighty, the King of creation!

O my soul, praise Him, for He is thy health and salvation!

All ye who hear, now to His temple draw near;

Join me in glad adoration!"

Leader: O, give thanks unto the Lord for he is good. Call upon his name and praise Him. His mercy is everlasting.

Voice from the congregation: I will give thanks unto the Lord for his lovingkindness. He is the joy of my salvation and the health of my countenance.

Leader: Give thanks unto the Lord, all ye people. Give thanks. Give thanks.

Voice from the congregation: I will give thanks unto the Lord for all his benefits to the children of men. He is good. His mercy endureth to all generations.

Leader: Give thanks. Give thanks. Lift up your hearts.

People: We lift them up unto the Lord.

Leader: Praise ye the Lord.

People: The Lord's name be praised.

(The organist begins to play the first line of the hymn immediately.)

A ritual service of worship for the New Year

By ROY J. HENDRICKS*

THE HYMN OF PRAISE "All People That on Earth Do Dwell" (Tune: *Old Hundredth*). **THE LITANY OF PRAISE** (The people remain standing.) Special arrangement of Psalm 24.

The earth is the Lord's and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors;

And the King of glory shall come in.

Who is this King of glory?

The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors;

And the King of glory shall come in.

Who is this King of glory?

The Lord of hosts, he is the King of glory.

(In Unison): *O Lord of Life, giver of every good and perfect gift, grant that our gratitude may be in deed as well as in word. Make us humble, and more worthy of thee, through Jesus Christ our Lord. Amen.*

(The congregation is seated)

THE ORGAN MEDITATION (the organist continues playing "Old Hundredth," modulating to Schubert's "Impromptu in Ab," or similar selection).

II. CONFESSION

Leader: In the holy quiet of this hour let us draw near to God, and let us remember that he listens more to our hearts than to our words.

People: Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.

Collect: Almighty God, unto whom all hearts are open, all desires known and from whom no secrets are hid, cleanse the thoughts of

our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy holy name.

People: Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me.

Collect: Before the wonders of life we acknowledge our failures to see and revere. Before the gifts of life we own that we have made choice of lesser goods. Before the heroisms of life we are ashamed of our broken resolutions and of our cowardice. Before the sanctities of life we confess our unworthiness.

Leader: Create in me a clean heart, O God, and renew a right spirit within me.

People: O God of Mercy, in the spirit of penitence I now open my heart and mind to thee. Thou knowest all things. From thee no secrets are hid. Lord, I believe. Help thou my unbelief. Teach me to hate what is wrong and to hold to what is right. Wash me and I shall be clean. Have mercy upon me.

People (praying silently): I confess to the sin of pride and vanity . . .

the sin of inertia . . . body and spirit . . .

. . . falsehood . . .

. . . unkind word . . .

. . . evil thought . . .

(Let the people continue to confess their sins, praying for forgiveness, that they be restored unto the joy of his salvation.)

(After a period of silence the organist plays through the hymn, after which the congregation joins in singing.)

THE HYMN OF CONFESSION: "Dear Lord and Father of Mankind" (Verses 1, 4, 5).

(The organ modulates from the hymn to the tune "Praise to the Lord," playing as though the music were an echo in the distance.)

III. DEDICATION

Leader: O Thou unseen source of goodness and peace, arise within us as healing, strength and joy.

People: O Thou whose love can be in the heart of man as a fire to burn all that is shameful and evil, let us now lay hold upon thy perfect righteousness and make it our own. Blot out our transgressions and let our sins be covered. Make us to feel thy hand upon our lives. Cleanse us from past misdeeds; loose us from evil habits; strengthen us in new habits of pure-heartedness and guide our footsteps in the way of eternal life.

Leader: O Thou unseen source of goodness and peace, arise within us as healing, strength and joy.

Scripture Reading: Romans 12: 1-8. (Suggested: Goodspeed's translation of the New Testament)

People: O Thou unseen source of goodness and peace arise within us as healing, strength and joy.

Leader: In the spirit of humility and love, will you join with me in high resolve, seeking to know and to do his perfect will? Will you repeat prayerfully after me:

O Lord, by thy spirit help us to be

honest in thought . . .

faithful in labor . . .

consecrated in deed . . .

loyal to thy truth . . .

humble and upright as sons of God.

(Continued on page 31)

* Minister of the Pleasant Valley Church, Pleasant Valley, Connecticut.

Primary Department

By Irene Rockenbach*

THEME FOR JANUARY: *Being Responsible for Ourselves*

Our primary children have had lessons on health in the public schools, and to link such lessons with those of the church school is both natural and right. We all recognize the need of health education in the week day school curriculum, but teachers and parents are sometimes uncertain about its value in religious education. Good health habits and training in the right choice of food and drink are essential in laying a firm foundation for good character. Likewise, habits of kindness and courtesy, self control and cooperation with authorities by obeying rules and laws are closely related to the child's moral and religious life.

The activities and stories in these programs are planned to help the children understand the value of a good healthy body, and to recognize their own responsibility in attaining good health and in developing habits of self control and temperance.

Motion Pictures

First and second Sundays—*A Tower of Strength*; film strip.

Fourth Sunday—*The Chance of a Lifetime*; film strip.

See descriptions and source in "Films for Church Use," page 31.

January 4

THEME: *Keeping Well and Strong*

ACTIVITIES:

Plan to make a health book. The leader should have in readiness pictures cut from magazines (or encourage the children to bring them) to illustrate verses or health jingles. The magazine *Hygeia* will furnish good illustrative material, and health rhymes may be found in the *Mother Goose Health Book*, published by the Metropolitan Life Insurance Company (an insurance agent in your community will get a copy for you) and the ABC books which may be purchased at the dime store. The poem "Daily Duties" by Lena B. Ellingwood¹ can be attractively illustrated. Other pictures and rhymes may be obtained from the Milk Foundation, Inc., 203 W. Wacker Drive, Chicago.

Make a health poster.

QUIET MUSIC: "Winter Song"

SONG: "New Year Greeting"

PRAYER: Thank you, God, for the New Year.

Help us all through the year to be kind and loving, as Jesus was. Amen.

CONVERSATION: (Children who were absent last Sunday will be eager to tell of their good times during the Christmas holidays. This should lead to thinking about the New Year and its responsibilities). The words of the new song, "Winter Song" may be read and explained.

HYMN: "Winter Song"

LEADER:

There are two verses in the Bible that tell us how Jesus grew strong in body, as well as in mind and spirit. We feel sure that he tried to keep healthy and well, so that he might do the work God had for him to do in the very best way. I will read to you the verses about how the child and the boy Jesus grew (Luke 2:40, 52).

Those of us who came early this morning had time to look at pictures of children who were taking care of their bodies by keeping health rules. God wants everyone to be strong and well. I have written on the blackboard some of the rules of health,² so that we may remember them:

I will keep my clothes, my body and my mind clean.

I will eat simple food.

I will exercise my body.

I will go to bed early, and get plenty of rest and sleep.

SONG: "The Health Club"

STORY: "Raising the Stone"

SONG: "When Jesus Was a Little Lad"

OFFERING SERVICE: "Father, Bless the Gifts We Bring Thee"

January 11

THEME: *Self Control in Eating and Drinking*

ACTIVITY: Continue work on the health book or poster. Bible verses, such as "Eat in due season for strength" (Ecclesiastes 10: 17b) and "Feed me with the food that is needful for me" (Proverbs 30:8) may be illustrated.

QUIET MUSIC: "Church Bells"

HYMN: "Father as the Morning Sun"

PRAYER: Grant, O God, that whether we eat or drink, or whatever we do, we may do it all in thy name and to thy glory. Amen.

HYMN: "Winter Song"

LEADER:

Some of us have been pasting pictures in our health book. What kind of food did you choose for your page? Why did you choose that particular food? Who decides for you what food you shall eat? Why does mother want you to eat vegetables and eggs, and to drink milk? Have you any older brothers or sisters who take part in the games at the high school? Does it make any difference what they eat, if they want to win? To have strong, well bodies, so that we may be ready to do hard things, we must choose only the right food, drink plenty of water and milk, and get plenty of sleep.

SONG: "The Health Club"

² Adapted from Children's Code of Morals, prepared by William J. Hutchins, and accepted by the National Institution for Moral Instruction, Washington, D.C.

³ Page 8 *Good American Vacation Lessons*, Danielson and Stooker, 1920. Pilgrim Press, 14 Beacon St., Boston, Mass.

⁴ *When the Little Child Wants to Sing*, Presbyterian Board of Christian Education, Philadelphia.

STORY:

GROWING UP⁵

Janice and her mother and father were eating their dinner. Janice's father put a large spoonful of spinach on Janice's plate.

"Oh," sighed Janice, "I wish I were grown up and could eat what I pleased. Then I wouldn't have to eat spinach."

"Well, I don't like it myself," said her father, as he gave himself a big spoonful of it.

"Why do you eat it then?" asked Janice. "You are grown up and can do as you please."

"Because," answered her father, "I have found out that it is one of the things that helps to keep me well. One of the signs of growing up is choosing to eat what is good for you."

The next day when Janice went to school she saw there was an unusual air of excitement in the room. All of the children were crowded in one corner looking at something.

When they saw her they called, "Oh, Janice, come and see the little chickens!"

Janice hurried over. On the floor was a wooden pen with a mother hen and ten fluffy yellow baby chicks.

"We're going to keep them and take care of them for six weeks," the children informed her.

"What fun," said Janice, "What shall we give them to eat?"

"We shall have to find out what is good for them," said the teacher, coming over. "There is a book on our library table which tells what chicks need to grow big and strong."

Janice and Ned got the book and read to the others some of the things it said.

"The first three weeks of a chicken's life it grows feathers and bones," Ned read, "therefore baby chicks must have plenty of milk."

"We never saw anyone give chickens milk!" exclaimed the children.

"That is because milk in powder form is the best way to give it to chickens," explained their teacher, "and this powdered milk is already mixed with the right kind of chicken food."

"Do we give the mother milk too?" asked the children.

"Yes, but she does not need as much because her bones and feathers are all grown," answered the teacher. "You can give her cracked corn to eat."

"Chickens grow faster and bigger if they have vitamins," continued Ned.

"What are vitamins?" asked Janice.

"Vitamins are something found in green vegetables and some other foods which help us to keep well and grow big and tall," said the teacher. "This is why your mother wants you to eat spinach and carrots and other fresh vegetables."

"Will we feed our chickens spinach?" asked Janice.

"Spinach would be good for them but it would be rather expensive for us to keep buying it," replied the teacher. "We can give them tender green grass instead. You might plant some oats and wheat seed in a window box."

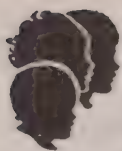
"And the book says they must have lots

⁵ By Elizabeth L. Reed, from *The Pilgrim Elementary Teacher*. Copyright, The Pilgrim Press. Used by permission.

* Deerfield, Illinois.

¹ *Poems for the Very Young Child*, Whitman Publishing Co., Racine, Wisconsin. 104.

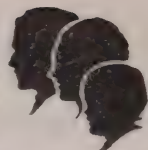
² *Primary Music and Worship*, Presbyterian Board of Christian Education, Witherspoon Bldg., Philadelphia. \$1.25.



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of sunshine," said Ned. "We don't get much sunshine in our classroom."

"Chicks need to be in the sunshine out of doors just as you do," said the teacher. "You might put wheels on their pen and roll them in and out."

"May we feed them now?" asked Janice. "Yes," answered her teacher. "You can be on the committee to go to the store and get the chicken food and a measuring cup. Then we shall need two other committees, one to plant a window box with oats and wheat, and another to work with the janitor to put wheels on the pen, so we can wheel it out in the sunshine."

Taking care of the family of chickens was great fun for the children. Every sunny morning before class they rolled the pen out into the yard. They measured carefully and gave to them the amount of chicken food the directions on the box said to feed them twice a day, and a fresh pan of water. Then they put clean sand in the pen for

their bath. At recess they fed them the tender green grass which grew in their window box. And before they left for home they gave them a second measure of the chicken food and another pan of water.

The chicks showed the good care which the children gave them by growing bigger and bigger. Then the teacher showed the children a picture of two chicks which had been the same size when they were hatched, but now one was several times smaller than the other because it had not had any milk.

"It's a good thing we studied about the right kind of food to give ours," said Janice, as she looked proudly at their healthy family.

"Yes," replied the teacher, "chicks need the right kind of food just as boys and girls need it. Children have to grow bone so they need plenty of milk to help them grow strong bones, and they need the vitamins which are in green vegetables to help them grow big and tall."

Every day when Janice went home the first thing she told her mother was about their family of chicks and how big they were growing, until one day her mother said, "Janice, you are finding out so much about the best kind of food to eat you could help me do the marketing."

"Oh, goody," said Janice, "let me pick out all the vegetables. I'll get carrots and peas and spinach, and—"

"What's this I hear?" said a voice from the hall, and her daddy came into the room. "You are going to buy spinach!"

"Yes," said Janice, "because spinach helps you to grow big."

"Well, well," said her father, "you are growing up!"

HYMN: "We Thank Thee Father, for Our Homes"

OFFERING SERVICE

January 18

THEME: *Controlling Tongue and Temper*

ACTIVITY: Work on health book. Suggest that when finished the book may be given to a physician to be placed on a table in his reception room, or to a visiting nurse, to be shown to parents and children.

QUIET MUSIC: "Quiet" by Edward Shippen Barnes

HYMN: "Winter Song"

POEM:

I LIKE TO THINK OF JESUS¹

I like to think of Jesus
So loving, kind and true,
That when he walked among his friends,
His friends were loving, too.

I like to think of Jesus
With children at his knee,
And hear his gentle words again,
"Let the children come to me."

I like to think of Jesus
So loving, kind and true,
That somehow when I think of him,
It makes me loving, too.

¹ Copyright, 1935, by Presbyterian Board of Christian Education. From *When the Little Child Wants to Sing*. Used by permission.

STORY: "The White Dove"²

LEADER:

Do you feel happy when you quarrel? How many does it take to make a quarrel? I will read some verses that tell us what the Bible says about quarreling:

"A soft answer turneth away wrath."

"He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

"I will be quiet, and will be no more angry."

Let us repeat the last verse together. That might be a good resolution to make and to keep, during this new year.

HYMN: "Being True"

OFFERING SERVICE

January 25

THEME: *Keeping Safety Rules*

ACTIVITY:

Complete the health book or poster. A committee, with a teacher, may be appointed to present the book to a physician or visiting nurse, during the week.

Play going to church or school, obeying policeman's signals at imaginary street crossings.

Learn "The Safety Song"

HYMN: "Lord of the Sunlight"³

SCRIPTURE: "And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:52.

PRAYER: We thank thee, dear God, for stories about Jesus. May we grow to be like him, in loving kindness, in obedience, and in courage. Amen.

LEADER:

We have been thinking for several Sundays about taking care of ourselves, being responsible for ourselves, keeping well, about the right food and drink, about being pleasant and kind, and growing up to be more like Jesus. We have found that it is necessary to follow rules if we hope to grow up strong and healthy. Even games have rules that must be obeyed, so that the play may be fair. Can you think of any games played by rule? There are also rules that help us to live right, and rules that must be obeyed if we are to live safely and keep from accidents. When you come to a street crossing, what are the signals that must be obeyed? What would happen if no one paid any attention to the policeman's signals? (Discuss the need for care in the use of fire and matches, choosing safe places to play, obeying doctor's orders, observing quarantine regulations, etc.)

A list of ways in which accidents may be prevented may be written on the blackboard. It may be arranged to have a friendly policeman visit the department and talk briefly to the children on safety laws and how they may help him by obeying crossing signals, etc.

SONG: "Safety Song"

STORY:

THE YELLOW SIGN⁴

Ted stood on the porch and watched with interest as a man pasted the yellow sign on the door.

"That looks pretty nice," Ted said, but the

² More Mother Stories, by Maud Lindsay, Milton Bradley Co.

³ Song and Play for Children, Pilgrim Press, Boston.

⁴ Songs for Little People, Pilgrim Press, Boston.

⁵ By Leah E. Hamilton. From *The Pilgrim Elementary Teacher*. Copyright, The Pilgrim Press. Used by permission.

stranger paid no attention to the remark.

Ted continued to think out loud. "Bet the other fellows will wish that they had yellow signs on their houses! Guess I'll get my sweater and cap and go play with Bill."

It was then that the sign-paster seemed to come to life suddenly.

"What'd you say you were going to do?" he asked Ted.

"Go play with the fellows," came the prompt reply.

"Oh, no!" Ted was told. "You can't play with any one as long as this sign is on the door."

You can imagine how Ted felt when he heard that. Of course he knew that Dot, his twin sister, was sick, but he couldn't see any reason for staying indoors just on account of that.

He was about to say something sharp to this man. But a sudden thought stopped him.

"That man's just trying to scare me," he laughed to himself. "I see now," and he ran into the house for his sweater and cap.

He found them in their usual place in the closet. He put the sweater on and started upstairs to say goodbye to his mother. Halfway up the stairs he stopped. Perhaps that man was right. Perhaps that sign did mean that he couldn't go out. He had heard of children being quarantined because of some kinds of sickness.

"If the sign means I shouldn't go out, mother certainly will not let me go, if I ask her," Ted thought. "But if I could run out without asking—"

A voice inside Ted seemed to be saying, "Ask your mother! Ask your mother!"

"Guess I'd better not take a chance," Ted told himself. "She might not let me go."

He tiptoed down the steps again and walked softly toward the side door. He started to go out, but that quiet little voice

inside spoke again: "You know you are doing something wrong. Better ask mother!"

Ted went in search of his mother. Finding her, he asked, "May I go play with Bill?"

"No, dear," his mother replied. "I am sorry. I cannot let you play with any of your friends as long as Dottie is sick."

Ted burst into tears. "Just 'cause Dot's sick and can't go out, I've got to stay in, too," he wailed.

"No, Ted," his mother answered, "that is not the reason at all. Dot has measles, and it is a sickness which is easily carried from one person to another. Even though you are not sick you could carry Dot's sickness to Billy or Tom or anyone else. That is why we have the yellow sign on the door."

Teddy looked at his mother. He could scarcely believe that what she had said was true. Tears streamed down his face.

"Oh, I think you're horrid not to let me play with any one," he cried, stamping his foot. "I don't want to stay around here doing nothing. I don't want to! I don't want to!" he raged.

"Ted, please don't," was all his mother said; but something in her voice made him look at her. She looked so tired and sad and disappointed.

"What's the matter?" he asked.

"I am just tired. Dot is very sick, you know," was her reply.

Ted ran and put his arms about his mother's neck.

"I'm sorry I was cross, mother," he said, as he kissed her. "I'll play in the yard by myself. And I won't be cross again."

A few minutes later Ted ran out to his tent, whistling the new song he had learned in school.

SONG: "God Loves Me"

OFFERING SERVICE

per My Spirit." Instrumental arrangements for both in (H). An excellent way to make them meaningful is to have the words sung by a soloist when first used, somewhat as a call to worship, with a comment as follows:

LEADER:

The words you have heard are often sung by your older brothers and sisters when they go to summer conferences, or in their meetings here in the church. To them it means a high call to the hardest thing anyone has to do: building character. In this you may be helped by teachers, by parents, by God. But in the long run, it is a thing which only you can do, and for which you are responsible. To be really responsible for oneself is the most difficult and one of the finest things in life. Let us bow our heads and silently pray that we may be responsible for all God's gifts to us, and all work he gives us to do.

SILENT PRAYER, followed by the LORD'S PRAYER

OFFERING SERVICE:

Leader: Let us also give thanks for the gifts of God by sharing them, giving wherever there is need.

Offering: As the offering is presented before the leader, he says:

Leader: (Psalm 103:2 and 5a) "Bless the Lord, O my soul, and forget not all his benefits; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's."

Offering Response Sung by All: "All Things Come of Thee, O Lord" or "All That We Have Is Thine" (H)

HYMN: "Dare to Be Brave" or "I Would Be True"

LEADER: One of the best of the gifts we have from God is a strong body. Being responsible for it is not always easy. It means giving up some things we want, and sometimes doing others we dislike. We will hear the story of some boys long ago who faced this hardship.

STORY: Daniel, Chapter 1, as told by a junior in his own words. This should be prepared and rehearsed in advance.

LEADER:

Daniel and his friends had been taught their bodies were a gift of God, and so to be guarded with care. Jesus taught us an even better reason; that the spirit of God is in us, and thus our bodies become like a temple, or holy place. The Bible uses these words: (Read I Corinthians 3:16, 17 or II Corinthians 6:16.)

RITUAL, using Scripture verses:

(The ritual may be arranged in several ways; as an antiphon between two juniors; a responsive reading; a concert reading by one person, or all those present)

Leader—Seek ye the Lord where he may be found; call ye upon him when he is near.

Response—When thou sayest, Seek ye my face: my heart said unto thee, Thy face, O Lord, will I seek.

Leader—Rejoice in the Lord, O ye righteous.

Response—The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.

Leader—Let us walk in the light of the Lord.

Response—Thy word is a lamp unto my feet,

and a light unto my path.

Leader—God giveth to a man that is good in his sight wisdom and knowledge and joy.

Response—Blessings are upon the head of the just; the memory of the just is blessed.

Leader—Who shall ascend unto the hill of

Junior Department

By Dorothy B. Fritz*

THEME FOR JANUARY: *Being Responsible for Ourselves*

For the Leader

At this age, when selfhood and independence begin to have a special meaning for boys and girls, there is a phrase in Genesis 1:26 with which they should be familiar. It is, "Let us make man . . . and let them have dominion." One of our juniors interpreted the words as follows, "Let us make man, and give him everything in the world to use and to care for." This might well be the basis of our worship themes for the month to come.

In accordance with the principle of responsibility, by this time in the church school year it should be possible to use junior boys and girls in planning and carrying out the services of worship. Except as you are sure of individual ability, it is wise to make such participation a sharing of, rather than full responsibility for the service. It is required of a worship service that it be well done! Training for conducting worship is an entirely different process. The use of several carefully chosen hymns throughout the month, for thorough familiarity, is suggested.

* Director of Religious Education, Westminster Presbyterian Church, Albany, New York.

The hymns and instrumental selections used are from *Singing Worship*¹ (S); *Musical Moments in Worship*² (M); and *Hymns for Junior Worship*³ (H); each designated by the initial given here.

Additional materials suitable for these services may be found in the *International Journal of Religious Education* for January, February and April, 1937, in the section on worship for juniors.

There has been no attempt made to follow the somewhat formal pattern of the church service, except in a very broad sense. The success of the services insofar as their basic purpose (a real effect upon the lives of the children) is concerned, depends largely upon two things: the understanding and cooperation of the teaching staff; and the participation of the juniors in developing both thought and material, well in advance of its use.

Motion Picture

First and second Sundays: *A Tower of Strength*; film strip. See description and source in "Films for Church Use," page 31.

January 4

THEME: *The Temple of God*

PRELUDE: For the entire month use one prelude, choosing between "We Would Be Building" (arr. from *Finlandia*) and "Tem-

¹ *Singing Worship*, by Edith Lovell Thomas, The Abingdon Press 1935.

² *Musical Moments in Worship*, by Edith Lovell Thomas, The Abingdon Press 1935.

³ *Hymns for Junior Worship*, The Westminster Press 1940.

the Lord; or who shall stand in his holy presence?

Response—He that hath clean hands and a pure heart.

All—They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint.

Leader—In these readings from the Bible you have mentioned parts of our bodies which God can direct, or use in the work he wants done. Let us care for and use them in accordance with his will.

HYMN—in closing to be used as a prayer.

It is suggested that one such hymn be chosen, perhaps by a committee, to be sung at the close of each service this month. Some appropriate hymns are:

"Consecration"—or "Take My Life and Let It Be" (H)

"Just as I Am, Thine Own to Be" (H-S)

"Dear Lord, We Give our Youth to Thee" (H)

"I Would Be True" (H-S)

"God, Who Touched Earth With Beauty" (S)

Of special value are:

"Best of All the Things We Do" (H)

"Keep Me, Lord" (H)

Any of the hymns here listed are suitable for the services of the month.*

January 11

THEME: Full Strength

FOR THE LEADER: The basic thought for this Sunday is temperance. It has been approached from the standpoint of the desire for sound bodies, and our example to others. There is a great deal of excellent material specifically directed at the use of narcotics if that is preferred.

PRELUDE: "We Would Be Building" or "Temper My Spirit"

PICTURE STUDY:

So much depends upon the quality and size of pictures available it does not seem wise to build a service around a special one. However, if suitable prints can be found, the theme of the month may be well illustrated by the use of:

"The Hillside at Nazareth"—*Elsie Anna Wood*

"David"—a photograph of the statue by *Michelangelo*

"David and His Sheep"—*Harold Copping*

HYMN: "Best of All the Things We Do" (H)

PRAYER BY LEADER: (after hymn or picture study) Our Father, we thank thee for the strength and power of our bodies, and for the laws of health which thou hast ordained, which help us make and keep them fit. May we be obedient to those laws, and build thy temple beautiful and strong. Amen.

LEADER: So many years ago that we know only a fragment of the story, there were two brothers. John will tell you about them.

STORY: A junior tells the story of Genesis 4:1-8 in his own words (carefully planned and rehearsed) ending with the words, "I know not: am I my brother's keeper?" in the ninth verse.

LEADER:

Many years after, a man named Paul gave one answer to that question in a letter writ-

ten to some people in Rome. (Reads Romans 14:21.) Evil has a way of being contagious, just like a disease. The things we do affect other people, and influence other people. Most of all, things that are wrong have a way of growing more and more powerful in our own lives, if they have an opportunity to start. Let us hear about some of them:

INTERPRETATIONS: (by three juniors helping with the service. With the help of the leader, their talks should be their own thinking and phrasing.)

First junior—It is sometimes necessary to be angry. Anger makes us act to prevent injustice, overcome cruelty, and right wrongs. But anger may become temper, and create a grouch, a rowdy or a bully.

Second junior—It is good to be ambitious. It helps us to rate well at school, work to earn the money for things we want instead of just asking for them, practice to be tops in sports, music or art. But when we want to be first every time, or to be continually praised, or paid for everything we do, we are greedy instead of ambitious.

Third junior—It is good to appreciate things: to enjoy the fresh gingerbread and cold milk mother has ready after school, to like a comfortable bed or chair. But when we begin to eat or drink the wrong things, or want too much of everything, we are no longer grateful, but intemperate.

Leader—Temperance is using the right thing in the right way. Caffeine, sugar and alcohol can be useful, until we begin to misuse them. And then we hurt ourselves, those near us, and often people we will never see or know about. Let us think of this responsibility as we sing.

HYMN: "I Would Be True" (H-S)

OFFERING SERVICE:

Leader: Being responsible for our brothers makes us willing and anxious to send them the best we have to share, as they often do for us. As we give our offering let us think of all the good gifts men may share with each other, in place of the cruel and harmful ones we sometimes give one another.

Offering, with Leader's Prayer

Offering Response: "Thy Work, O God, Needs Many Hands" (H)

LEADER: Let us think together about being responsible. We have found that we must be responsible for our bodies.

First junior—I Corinthians 3:16-17

LEADER: We have found that we must use our strength in the right way, lest we harm ourselves and others.

Second junior—Romans 14:21

PRAYER: (possibly by the third junior) Our Father, help us to see that using thy gifts at the wrong time or in the wrong way, always hurts us, and usually hurts other people, too. Help us always to do the things that will make it easier for people to know and love thee. In Jesus' name we ask it. Amen.

Prayer Response: "Keep Me, Lord" (H)

January 18

THEME: Having Dominion

FOR THE LEADER: In this service our purpose is to think of self-control, the most important way of having dominion over the gifts of God.

PRELUDE: "We Would Be Building" or "Temper My Spirit"

LEADER: Read slowly and softly some of the significant words of the prelude music, as the pianist repeats the accompanying bars

of music.

THE SETTING: Against a background which makes both their beauty and variety stand out clearly, arrange two kinds of living growth: one rich in bloom enjoyed for color or fragrance; one a rank and uncontrolled, or parasitical growth.

LEADER:

On our altar are two kinds of growing things. One is under control, and brings beauty into our room. The other is known to us because when it is out of control, it takes space, food and air needed by other plants, and does not give a fair return in beauty or usefulness. Sometimes people are like that. No matter how attractive they may appear to be, when out of control they take away the comfort, peace and happiness which belongs to other folk around them. A wise man long ago said, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

RITUAL (source unknown)

Leader—Let us fight the good fight of him who strives for self-mastery.

All—I will seek to win the noble victory of one who conquers himself.

Leader—Who liveth bravely?

All—He who fears nothing but to do wrong.

Leader—Who liveth greatly?

All—He who adorns each day with victories over himself.

Leader—Who liveth in freedom?

All—He who learns to do easily what at first was hard, because it makes for the welfare of others.

HYMN: "Following Christ" (H)

STORY, WITH INTRODUCTION, BY LEADER:

THE FORBIDDEN TREE

Controlling our desires and dislikes has always been a hard thing to do. There was once a wise old man who worried a great deal about the wrong and ugly things done by his people. So one day he gathered them together to tell them this ancient story:

A woman once lived in a beautiful estate in the country, with only her husband to share the good and beautiful things all around. Everything was for their use and delight, save only the fruit of one tree, which the Master had asked them not to touch.

One day as the woman walked in the garden, she noticed the fruit of the tree glowing richly in the sunlight. And she thought, "Why should the Master have the best for himself, refusing to share it with us? How can such beautiful fruit bring harm to anyone?"

She walked away, feeling more and more bitter at being deprived of the fruit. Again and again she returned to the forbidden tree, and at last she could resist no longer, but ate of the fruit. Then she called her husband, giving some to him also, and saying, "See, it is delicious! How can it harm us?"

But as they walked together in the cool of the evening, suddenly they remembered all the goodness and generosity of the Master of the garden; how little he had withheld from them, how much he had given. And when they heard his voice they were afraid and ashamed, and hid themselves away. But the Master called them forth, saying, "Why do you fear me? Surely you have not eaten of my fruit?" When they told him they had done so, the Master sorrowed because of their lack of faith in his love, and loyalty to his command.

"No longer may you tend and use my garden," he said, "for only those who trust and obey may abide in it."

So the man and the woman went forth sorrowing, to learn the lesson of faith and

* Additional material suitable for use in this service may be found in the *International Journal of Religious Education* for December, 1936, in the Junior worship materials for January 17.

obedience that would make them once more fit to keep the Master's garden.

Then the wise old man who told the story said unto his people, "Heed these my words, for sin always comes the same way. First you fear lest you have not your due of goods and pleasure. Instead of fleeing this thought you foster it, until you *must* have what you desire at any cost. Then, to excuse yourself, you share the sin with others. And when you face at last the realization of what you have done, there comes shame and fear, suffering and loss. Tell me, my people, is it worth the cost?"

PRAYER: The Lord's Prayer in concert

OFFERING SERVICE:

Leader—It takes strength of character both to earn and to save the gifts we bring today. Let us give them with greater joy because of their cost.

Offering

Offering Response: "Bless Thou the Gifts" (S)

LEADER: Self-control means discovering the laws of God and obeying them, listening to and heeding the voice of God in our hearts. Many years ago a lad working away from home heard that voice in the night and answered, "Speak, Lord, for thy servant heareth." Let us make his words our own as we sing.

HYMN: "Hushed Was the Evening Hymn," to be sung as a prayer. At the close, heads remain bowed in silent prayer as a solo voice sings "Keep Me, Lord" (H)

January 25

THEME: *Followers and Leaders*

FOR THE LEADER: Being responsible for ourselves does not always mean living and working alone. Sometimes it means being able to adjust ourselves to other people, to cooperate in a common enterprise, whether we lead or follow.

PRELUDE: "We Would Be Building." After it is played through quietly, the words should be sung either by or to the group.

LEADER:

Thousands of years ago, a great company of people, traveling to a new home, decided they could live more happily together if they knew and obeyed the laws of God. Their wise leader wrote down these laws on enduring tables of stone, that they might never be forgotten. (A junior reads the commandments as follows, in two groups; Exodus 20:1-11 and 12-17. If preferred, the shorter form of the first group may be used, reading only the first phrase of each commandment)

The law of cooperation with God—Exodus 20:2-11

Response—sung by all, by the junior choir, or by a soloist:

The "Kyrie Eleison" (See music on this page.) Use with following words, "Lord, have mercy upon us, and incline our hearts to keep thy law, we beseech thee."

Leader—Many years later Jesus gave one commandment which included all of these.

The first of the two great commandments—Matthew 22:35-38

Response—The Kyrie Eleison

The law of cooperation with man—Exodus 20:12-17

Response—The Kyrie Eleison

Leader—And these commandments also Jesus expressed in one: the great commandment of love.

The second of the two great commandments—Matthew 22:39

Response—The Kyrie Eleison

HYMN: chosen from a list suitable for this service, as follows: "Workers Together," "O Master Workman of the Race," "Now Praise We Great and Famous Men." (S) "Sun High Above," "The Brotherhood of Man," "All the World's Working." (H)

OFFERING SERVICE:

Leader—Sometimes we help each other with our work, and at other times with our gifts. Let us now bring our gifts.

Offering

Offering Response—"Thy Work, O God, Needs Many Hands." (S)

PRAYER AND MEDITATION:

Leader—Let us bow our heads as we think with gratitude of those who bind themselves together in service that we may be safe and happy:

Let us think of those whose long hours of toil send to us the food which strengthens our bodies.

Silent Prayer—during which the pianist begins to play softly "Religioso," by Frederic Chopin, or "The Blessed Spirits," by C. Gluck (M)

Leader—Let us think of those whose work in forest, quarry and kiln made possible the homes which shelter us.

Silent Prayer

Leader—Let us think of those who by making words and books, by brave venturing into far lands, by experiments with wires and cables, light and sound have made it possible for us to come closer together and know each other better.

Silent Prayer

Leader—Let us think of someone we know who, by truly living God's law of love, has brought happiness into the world.

Silent Prayer

Leader—Our Father, hear these prayers of our hearts, and also hear us as we pray together the words of brotherhood Jesus taught us:

The Lord's Prayer—in concert

HYMN—chosen from the list given above

A SUMMARY OF OUR WORSHIP TOGETHER: (to be given by either two or four juniors, in the form of an antiphon, or in succession)

First Reader—We found our bodies to be the temple of God, and thus a trust to be guarded carefully. (Reads I Corinthians 3:16-17)

Second Reader—It is necessary that we be temperate, both to guard our health, and as an example to others. (Reads Romans 14:21)

Third Reader—It is well that we learn self-control, that we may not waste our strength or interfere with those about us. (Reads Proverbs 16:32)

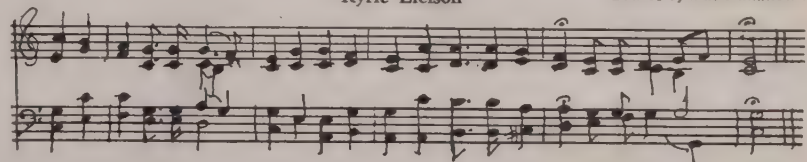
Fourth Reader—We all depend upon each other, whether we plan or work, lead or follow. Only if we work together can we build the City of God. (Reads I Corinthians 3:9-10)

HYMN: "Just as I Am, Thine Own to Be" (H)

PRAYER by Leader, as benediction.

Kyrie Eleison

Source of music unknown



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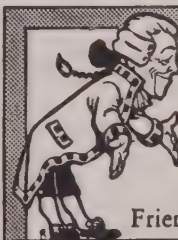
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Intermediate Department

By Mae Sigler*

THEME FOR JANUARY: *When Jesus Was an Intermediate*

Aim: To make Jesus real to intermediates; to help them realize that Jesus was once twelve, thirteen, and fourteen, and thought and felt as intermediates do today. Realizing this, our intermediates should relate Jesus' life to their own and to the lives of intermediates around the world. Each worship service will have three inter-relating thoughts; Jesus an intermediate, Jesus and my life, Jesus and my life and the life of others.

Preparation: *The Hidden Years* by Oxenham, *Little Boy of Nazareth* by Bonser, and *The Boy Jesus and His Companions* by Jones, are good reference books for these worship services. They help intermediates understand Jesus and the life of his day. Ask your committee to hunt through your church periodicals for stories of boys and girls today whom the church is helping to grow as Jesus grew.

If worship centers are your problem you may wish to have the same worship center all during January. You may use the Bible open at Luke 2:40-52, a candle on each side of the Bible; or Hofmann's picture, "Christ in the Temple" with the two candles. If you wish to use a different worship center every Sunday, and intermediates love variety, a worship center is suggested for each Sunday.

The "Creed"¹ suggested for the October worship services fits these January services perfectly. Use it again; here it is.

I believe God is like a good father.
I believe God cannot accomplish his purpose for the world unless I am willing to help him.
I believe "God is a Spirit" and I must worship him in spirit and in truth.
I believe God is like Jesus, for Jesus came into the world to show us God, the Father. Because I believe in God, the Father, I want to be like Jesus, and grow in wisdom, and in stature, and in favor with God and man.

The most important preparation of all is knowing your own intermediates. We must continually keep reminding ourselves that a worship service is worth while only as it relates itself to the daily living of the boys and girls. If you have some problem which needs the clarifying light of a worship service, do not hesitate to discard all ready-made worship services and plan one to suit the occasion.

Motion Pictures

A Child of Bethlehem, 2 reels, 20 minutes, 16 mm. Sound. Rental \$6.00. The story of Jesus from his birth up through his twelfth year. Available from Bell and Howell, 1801 Larchmont Ave., Chicago, Ill.

The Boyhood Home of Jesus, one reel, 12 minutes, 16 mm. Silent. Present day scenes of the place in which Jesus spent his

boyhood. Available from Harmon Foundation, 140 Nassau St., New York City.

January 4

THEME: "And Jesus Increased"—Grew Up
WORSHIP CENTER:

The worship center suggested in the *Preparation* or the picture, "Twelve Years Old" by Elsie Anna Wood, obtainable from the New York Sunday School Commission, 416 Lafayette St., New York City, or your own denominational publishing house. Price, 25 cents. (Every intermediate department should have this picture and the one recommended for January 25.)

PRELUDE: "Marche Pontificale" by Gounod, or "Fairest Lord Jesus."

CALL TO WORSHIP: O come, let us think together of Jesus who was born into a lowly home and grew up in that home just as any other boy or girl. Let us think about him as an intermediate, for one of the most attractive stories about him tells us of his coming to the temple when he was twelve.

HYMN: "The Hidden Years at Nazareth."

CANDLE LIGHTING CEREMONY: Two intermediates light the candles. As they light the candles they may say, (1) I light this candle to signify the human side of Jesus' life; (2) I light this candle to signify the divine side of Jesus' life.

INTRODUCTION OF SCRIPTURE:

In a moment we shall hear the Scripture story of how Jesus came to the Passover Festival in the Temple at Jerusalem when he was twelve years old. Let us remember that he had grown up to be twelve in a devout Jewish home. From his father and his mother and the rabbi in the home town synagogue he had learned stories of the early Jewish heroes who had given their lives to the service of the one God. He had helped his father in the carpenter shop, and his mother in the care of his younger brothers and sisters. Every year his father and mother had gone to Jerusalem to the feast of the Passover. They had come home to tell him about this great festival of the Jewish church.

We can imagine with what eagerness Jesus looked forward to the time when he could go to Jerusalem and be one of those who took part in the festival. He must have looked forward eagerly to his twelfth birthday. At last it came. Let us hear what the Bible has to tell us about that great occasion.

SCRIPTURE: Luke 2:40-52.

COMMENT BY LEADER:

Did you ever get so interested in what you were doing that you forgot all about time? Then, perhaps, meal time had come and gone, or Mother and Dad had planned a family event and they started to hunt for you and found you engrossed in this activity. What did they say; how did you feel? If you have had that experience you can realize how Jesus felt in the Temple.

Jesus had been looking forward to the trip to Jerusalem for years. He had probably been saving up questions that his parents and the rabbi at home couldn't answer. Here was his chance to find out about these problems that were troubling him. So he sat down and began to ask questions, and to explain his own views on the matters he was wondering about. He became so interested that he forgot all about time. (Describe how his parents missed Jesus and looked for him.)

There he was in the Temple, perfectly at ease, absorbed in asking and answering questions. To his parent's inquiry as to why he had caused them such anxiety, he re-

plied, "How is it that ye sought me? Wist ye not (Don't you know) that I must be about my father's business?" Jesus realized that God was his father and that he must be the Son of God.

But Jesus went home with his parents, did as they told him, and grew up. "He increased in wisdom, in stature, and in favor with God and man."

So Jesus was once an intermediate. During the next few Sundays we will consider how we may grow in wisdom, in stature, and in favor with God and man; and how we can help other intermediates to grow as Jesus did.

CREED: See *Preparation*.

HYMN: "Father Lead Me Day by Day."

BENEDICTION: 1 Corinthians 16:13, 14, 23.

January 11

THEME: *And Jesus Increased in Wisdom*

WORSHIP CENTER: A scroll such as was used in the synagogue of Jesus' day. Perhaps a committee of intermediate boys could make the scroll. On either side of the scroll place a candle. It would be more effective if the candle holders were of wood and matched the scroll.

PRELUDE: "Andante" from *Sonata*, Opus 14 No. 2 by Beethoven.

CALL TO WORSHIP: Proverbs 4:13-17 read responsively by the leader and the group.

HYMN: "O Christ, the Way, the Truth, the Light."

CANDLE LIGHTING CEREMONY: See worship service January 4. Organist may play "Fairest Lord Jesus" while the candles are being lit.

CREED: See *Preparation*.

LEADER: Luke tells us in the New Testament that Jesus increased in wisdom as he grew up in Nazareth in his home with his parents. We who are the same age as Jesus was then should be increasing in wisdom if we are to be like him. What do we mean by wisdom?

INTERMEDIATE:

Wisdom is something more than book learning. The other Jewish boys who went with Jesus to the synagogue school learned by memory the same Old Testament stories that Jesus learned. All Jewish children were compelled to learn the stories of Jewish history from the sacred scroll. Yet not all of Jesus' boyhood friends increased in wisdom as Jesus did. What was the difference? Jesus applied the lessons of the Old Testament stories to his life. The Jews were looking for a Messiah. Jesus thought and thought about what kind of a Messiah the Jews really needed and what kind God would probably want them to have. He saw the virtues and faults of the Jewish people and gradually acquired the wisdom to help them. In all the stories about Jesus' youth the authors are agreed that the youth and grown ups of Jesus' day came to the carpenter shop for loving and friendly advice. If we are to be followers of Jesus we must not only acquire knowledge, we must acquire wisdom, the application of that knowledge to life.

LEADER:

Wherever the Christian religion has gone this ideal of growing in wisdom has been uppermost in the minds of the Christian leaders. The first schools in the United States were founded by the church. Missionaries around the world have taught people how to read, and have created many written languages so that people might read the Bible. Christians have always been pioneers in advancing knowledge and wisdom.

* Superintendent of Intermediate Department, Trinity Methodist Church, Lincoln, Nebraska.

¹ From the *International Journal of Religious Education*, page 30, March, 1938.

THE HIDDEN BOOKS

I represent a boy who lived in Madagascar about a hundred years ago. My father and mother were Christians and they told me the stories of Jesus. They had learned them from the missionaries. I remember how one day word came that the Queen had ordered all our people to meet at Tananarive on March 1. Only one person was to be left at each house to guard it. My big brother stayed at home and we all went to the assembly. I enjoyed the jostling crowd and it was great fun to see all the new sights of Tananarive. Finally the gorgeously arrayed queen came out and her chief orator read the royal proclamation. My delight quickly evaporated. The decree stated that the missionaries must leave by June 1, only three months away, and that all Christians must quit following Jesus and give up their Bibles. How sad my father and mother were as we journeyed home from Tananarive.

One night after I was in bed I heard some one come quietly to our door. It was the missionary. He and father spoke very low but I heard enough to know that the missionaries were working night and day to get enough Bibles printed before they left so that each village might have one. The one for our village was to be hidden under a large rock.

June 1 was a sad day because on that day the missionaries sailed away. But we met as often as we could and listened to the Bible as it was read by one of the group. One night we were in a cave when we heard the soldiers going by. It seemed as if all of us almost quit breathing until they had passed by. After that father took the Bible apart and gave it to different villagers who hid the parts wherever they could.

One night I was ill and mother and I did not go to the meeting at Rehara's house. That night the soldiers caught them as they were reading from the Bible, "Blessed are ye, when men shall revile you, and persecute you." We trembled all night wondering why father did not come home. At dawn we saw the soldiers taking father and the rest toward the Hurling Rocks. We knew they would be thrown down from the Rocks and dashed to pieces. That day was agony.

Mother and I had a hard time to get along but we managed with some help from brother. Mother had the page of the Bible that told about Jesus going to the temple when he was twelve. She kept it sewed in her dress. The best part of the day was when we would lie in bed in the dark and talk about that story. My favorite verse was, "And Jesus increased in wisdom and stature and in favor with God and man." I used to tell the other boys that verse.

After many years, when I was a grown man, the missionaries were allowed to come back. Mother was dead, but at the first meeting we had I brought my soiled and torn piece of the Bible. How happy we were to see a whole Bible and hear the missionary read some part that we had lost and could not remember. I have often been sad because I have missed my father, but I have not been sorry that he gave his life to keep the Christian religion alive.

SECOND INTERMEDIATE:

I represent the Indian boys and girls of our own United States of America. We have been pushed from one place to another and given land that no one else wants. On our reservation your church has a school. We learn to read and write English, how to care for our bodies, and how to make the best living we can on the little land we have. Your church certainly helps us to grow in

THE USE OF CANDLES IN CHRISTIAN FELLOWSHIP

By Dr. William H. Leach

Editor, *Church Management*The Use of
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hiked into the hills, swam in the lake, and loved all the out-of-doors.

SECOND INTERMEDIATE: I bring to the altar a hammer and saw—symbols of work. Through work we grow stronger. Everyone thinks of Jesus as helping his father in the carpenter shop. Hard work, well done, helps everyone to increase in stature.

THIRD INTERMEDIATE: I bring a symbol of wholesome food to the worship center. It is a loaf of bread. Jesus was always anxious that people should have enough to eat. But can you imagine Jesus overeating just for the fun of eating? Food is important only as it helps us increase in stature so that we may be of service to the world.

FOURTH INTERMEDIATE: God gives us his out-of-doors to help us grow strong. The sunshine on our worship center (or the picture of the out-of-doors) symbolizes the value of sunshine and fresh air if we are to increase in stature.

LEADER: Jesus taught that God was the most important force in the world, and next to God was the human personality. If a personality is housed in a healthy body it has a good start toward that perfection of which Jesus speaks in his later life. So Christians have always been interested in the health of the people of the world. What is the church doing to help people have healthy bodies?

(The worship committee should enjoy creating a story or a play about the work of the church in promoting health in (1) migrant camps, (2) through the village centers in India, (3) through study classes for mothers in city settlement houses, or in any other of the many ways the church helps people have strong bodies.)

LITANY: (Leader) For thy plan of creation in which all men have bodies to house their souls.

(Response) *We thank thee, O Father.*

For food with which to nourish our bodies,

We thank thee, O Father.

that thing called wisdom. It's hard to say just what that word means isn't it? Some people have it, others don't. The Bible says Jesus had wisdom.

THIRD INTERMEDIATE:

I represent the colleges and universities which the churches have sponsored. There are a great many all over the world. Some day you may be entering one of my doors. Since you are Christians I know you will always want to know more than you do. So you will be looking to me for more knowledge and wisdom. Remember that I am waiting to help you when you are old enough to come. In the meantime, "Study to show thyself approved unto God, a workman that needeth not be ashamed."

PRAYER FOR WISDOM: Dear Lord, Our Heavenly Father, we thank thee that we are able to think and reason. We are grateful for our minds and thoughts. Help us to think thy thoughts after thee. There is so much for us to hear and think, help us to choose only the best and the most worthwhile. Amen.

HYMN: "Father Lead Us Day by Day."

BENEDICTION: I Corinthians 16:13, 14, 23.

January 18

THEME: *Jesus Increased in Stature*
WORSHIP CENTER:

The worship center will be built during the worship service. The committee will need to decide what articles to use. Play could be symbolized by a tennis racket; work by tools; wholesome food by a loaf of bread; and the out-of-doors could best be symbolized by arranging the worship center so that the sun shines on it. If that is impossible hang a beautiful picture of the out-of-doors above the other symbols.

PRELUDE: "Largo" by Handel; or "O Master, Let Me Walk with Thee."

CALL TO WORSHIP: I Corinthians 6:19, 20.

HYMN: "The Body, Lord, Is Ours to Keep"

CREED: See *Preparation*.

LEADER:

The Bible tells us that Jesus increased in stature when he was an intermediate. All of us will grow taller while we are intermediates. Whether we shall grow stronger depends upon whether we follow God's laws of growth. Jesus must have had a strong body or he would not have been able in his later life to endure the hardships that he had to endure. What are some of the things that made Jesus increase in stature and which will make us grow strong physically?

FIRST INTERMEDIATE: I bring a tennis racket to the altar as a symbol of play. Play helps us to grow strong. When Jesus was an intermediate he must have hiked into the hills around Nazareth. John Oxenham, in his book *The Hidden Years* tells how Jesus

For the joy of living and the tingle of health,

We thank thee, O Father.

For the urge to share what we have of food and health,

We thank thee, O Father.

To give ourselves some day that other people may live,

Help us, O Father.

OFFERING: For some health project.

BENEDICTION: I Corinthians 16:13, 14, 23.

January 25

THEME: "And Jesus increased . . . in favor with God."

WORSHIP CENTER: Elsie Anna Wood's picture, "The Hilltop at Nazareth."

This may be obtained from the New York Sunday School Commission or from your own denominational publishing house. Price 25 cents. Mount the picture so that a light placed behind it shows through and makes it appear that the sun is shining on the figure of Jesus. Place a green candle on each side of the picture.

PRELUDE: "The Prayer," Opus 48 No. 1 by Beethoven

CALL TO WORSHIP: Psalm 27:1.

HYMN: "Holy, Holy, Holy" or "Father of Lights."

CANDLE LIGHTING CEREMONY: See worship service January 4.

CREED: See *Preparation*.

LEADER: In our worship services this month we have been thinking about how Jesus grew up. (Review briefly the ways in which Jesus increased in wisdom and in stature.) And now today we have as our theme, "Jesus increased in favor with God." What do you suppose Luke meant when he said that?

FIRST INTERMEDIATE: I think he meant that Jesus went to the synagogue each week and paid reverent attention to what the rabbi had to say. Luke must have heard that Jesus was a devout worshiper when he was a boy.

SECOND INTERMEDIATE: Luke must have meant more than that. If Jesus increased in favor with God he must have been kind and thoughtful to those around him. He must have practiced the precepts he heard preached in the synagogue.

THIRD INTERMEDIATE: I believe Jesus must have been helpful at home or Luke would not have written that Jesus increased in favor with God. One of the ten commandments was "Honor thy father and thy mother." Jesus must have obeyed that commandment or Luke would not have felt that Jesus was pleasing to God.

FOURTH INTERMEDIATE: Don't you think that Jesus' wisdom and his stature had something to do with Jesus' being pleasing to God? Since God created man, a keen mind and a beautiful body must be pleasing to God. Maybe Luke meant that too.

FIFTH INTERMEDIATE: And I think Jesus found favor with God because he realized that he was the son of God and that God had a purpose for his life. Jesus speaks so often of the fatherhood of God that he must have realized and appreciated that relationship when he was an intermediate.

LEADER: Here is a poem about the picture that expresses something of that same view.

ON THE HILLTOP²

Upon a stony Nazareth hill
Christ stood, his soul attune to God,
His face alight, for he beheld the world,
And thought how he could help all men to

see
That love will conquer hate and strife.

² Copyright, 1941, Mae Sigler.

Senior and Young People's Departments

*By Staff of the First Community Church, Columbus, Ohio**

THEME FOR JANUARY: *The Gateway to a Dream*

None of these services is given completely. We want your group to enlarge and adapt them. A separate committee might work out the altar setting for this month in light of what they think would be appropriate for this theme.

Some good resources:

Poetry—*Christ in the Poetry of Today*—Slack

Poems for Daily Needs—Clark

For the discussions—*The Skeptic's Quest*—Hart

Youth and the Way of Jesus—Burkhart

Hymns—"Are Ye Able"

"O Master Workman of the Race"

"O Master, Let Me Walk with Thee"

"Jesus Savior, Pilot Me"

"O Jesus, I have Promised"

"Rejoice Ye Pure in Heart"

January 4

THEME: *The Gateway to a Dream*

SOLO: "Give Me a Dream and a Day"

Give me a dream and a day
God of my far-reaching heart;
Life gives so much away,
I must return a part.

Far leads the lure of the task,
Oceanward plunges the stream,
Fit me for life, I ask;
Give me a day and a dream.

MEDITATION:

You stand this moment in the Gateway to a Dream. For four days now its doors have been opened to you. At the shining gates of a new year we worship together in this holy place. May your spirits be responsive as we enter together the Gateway in quest of a richer knowledge of the heart of the Eternal God, our Father. . . . May your hearts be venturesome as we go beyond this Gateway to explore the path that will bring us closer to the hearts of those who walk the Way with us. . . . May your minds search eagerly as we seek to build a new and finer road to that person which our Father dreams that we should be. You stand this moment in the Gateway to a Dream—a dream of the ought-to-be. May you fully realize the splendor of the Gateway, the challenge of the dream.

PRAYER: (Short petition for God's guidance in this searching)

* Roy A. Burkhart, pastor.

¹ Music in Songs, Rounds and Carols, published by the Womens Press, 1940.

This boyhood vision came to be
The purpose of his life. O Christ
We're glad you too were once a boy, so we
Have faith to follow thee.

PRAYER

HYMN: "Father Lead Us Day by Day"

BENEDICTION: I Corinthians 16:13, 14, 23.

HYMN

SCRIPTURE: The Twenty-fourth Psalm

OFFERING

TWO ATTITUDES:

First Young Person: In the face of nature, with its beauty and wonder—water in a lake, trees on a cliff, clouds in the sky, the sunset and the dawn, the moon and the stars, and all living things—there are those who believe that it all came by chance. But there are others who say, "No, we see in it the finger of destiny, creating developing life from the darkness to the light."

Second Young Person: In the face of a new-born babe, and in the presence of a life growing from infancy into maturity, passing through the scenes of childhood, developing a body that has amazing capacity to provide the materials out of which a great soul may grow—in the face of human personality, some people believe that it all came by chance. But there are those who say, "No, it is the finger of destiny guiding growing life from the darkness into the light."

Challenge by the Leader: (The implications of these two attitudes toward life, what the month's programs will deal with, etc. Then conduct a discussion about the following check list.)

MY CHART FOR 1942

Today I have tried:

I To enrich my experience of God:

1. I have read 15 pages of the book I chose to read this month. (Give them a list—*The Hidden Years* by Oxenham; *Lurry*; *The Hazen series—God, Prayer and Worship, The Bible*, etc.; others you may have available.)

2. I have selected a passage of Scripture which appealed especially to me and memorized it. (Or give them a list of well-known verses.)

3. I have written a short prayer thanking God for the day, evaluating the experiences it has brought, and asking for strength and understanding that tomorrow may be lived better.

II To become more tolerant and understanding and helpful to others:

1. I have said no word of criticism of another. I have been silent if I had no word of praise.

2. I have not become angry if I have been criticized. I have tried to discover why that person feels as he does.

3. I have had a cheerful smile for everyone I met.

4. I have expressed appreciation if another did something for me.

III To "increase in wisdom and in stature":

1. I have not refused to accept any responsibility or assignment or opportunity for leadership which my schedule would permit me to do satisfactorily.

2. If I have undertaken any job, I have finished it; I have given my best.

(Have the group work out a chart which they can check each day—have them add items as they grow out of the discussions these next three weeks.)

CLOSING CONSECRATION SERVICE: (Opened by the leader, and followed perhaps by a

candlelight service planned by the young people)

Because we have been together here, worshipping in our singing and thinking, may we go forth to walk in the steps of him who down through the centuries has been saying to youth—"I am the way, the truth and the life—Come, follow me." As you go forth, take with you this bit of a pine branch, which is for you a symbol of the ever-living challenge of the Gateway we are entering this moment. For with it I give you the sacrament of the peace and joy you will find as you come to know and love your God, as his presence becomes more real and living. . . . I give you the sacrament of the satisfaction and fellowship you will find as you come to know and love your friends better. . . . I give you the sacrament of the confidence and power that you will find as your life becomes a little mosaic of the Kingdom of God.

BENEDICTION: Read the words of "Give me a Dream and a Day"

January 11

THEME: *The Gateway to the Heart of the Eternal God*

SOLO: "Give Me a Dream and a Day"

CALL TO WORSHIP:

I came to the cliff
With the earliest rays;
I watched for the sun
Over the eastern hills.
I waited breathlessly;
I was almost impatient.
Then it came gently
And all nature rose
And made its salute;
Light was shed all about
And the day had begun.
Even the mighty dictators
Can't turn back the sun.

CHOIR: "My God and I" (Latvian Spiritual)
Your junior choir might be willing to help with this. Hum second verse as a voice begins to read the first paragraph below.

CONVERSATION: (The following speeches should be taken by a group of young people, who may be seated near the front of the group or in positions where they can be easily heard.)

THE GATEWAY TO GOD

First: You are sitting before a roaring fire, in a cabin far in the northland. The friend who is sitting beside you now is there too. All of you are listening in on a discussion which took place last summer as thirty young people were in camp together for a week. They are talking of God—they are asking questions about the ways he reveals himself. They are trying to express how they have come to think of him, and they are wanting to know how they can grow in their experience of him. Listen as they talk together:

Second: I've always wanted to feel close to God, to feel that he was guiding me, but I just honestly have never felt that way. Maybe only a few people have the capacity to experience him.

Third: I don't think so; we are *all* sons of God, so we must *all* have the capacity to know him. I wonder if a lot of people just never take the time to try to know him.

First: I believe that we experience him again and again without consciously being

² Published by The Kama Company, P.O. Box 1929, Chicago, Ill. Price 20¢. Also available at Gamble Hinged Music Company, Chicago, Schirmer Music Stores, and many other music stores.

OXFORD BIBLES

FOR EVERY PURPOSE

For Older Folk—An extra large type Bible, with family register, bound in imitation leather. Size 9 x 5½ x 1½ in. No. 0607. \$3.25

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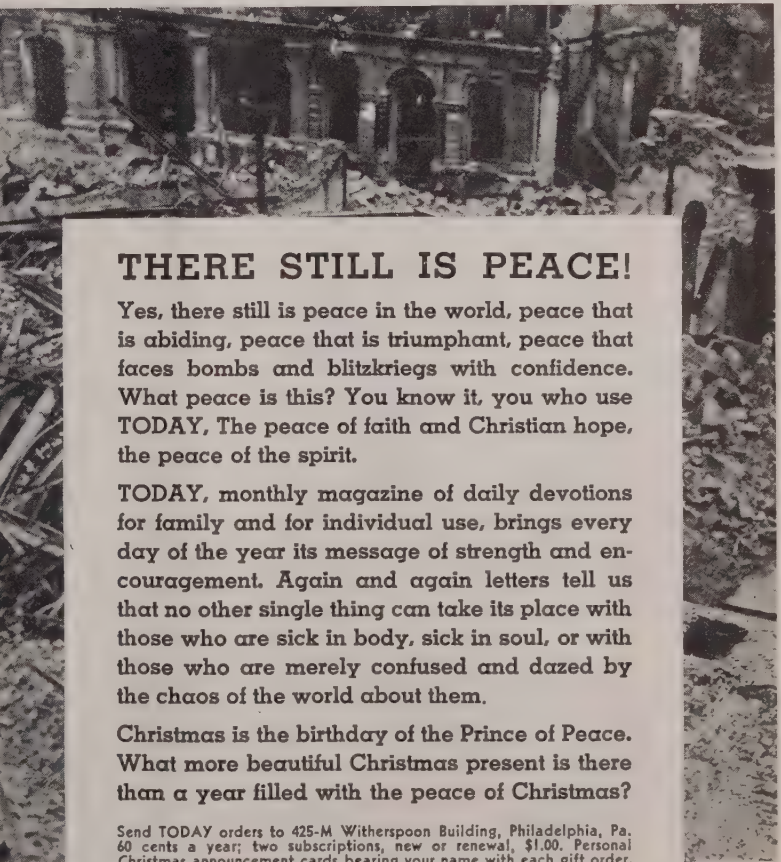
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aware of it.

Second: Well, then, what is "experiencing God"? I've never heard voices or seen any angels!

First: Well, tonight at dinner when we were singing together and having so much fun, I felt clean and happy inside somehow, and I felt like thanking Someone for the glorious privilege of being here at camp.

Fourth: Last night when we had our vesper in the boats out on the lake, I felt all full of awe and wonder as I looked up at the millions of stars above us that were so bright it seemed that I could reach out and take them in my hand.

Third: One day last spring I was in the finals of our ping pong tournament and while I was playing, the thought flashed through my mind of how much it would mean to the boy I was playing if he should win and get his letter. Up to then I had been ahead, but for some reason I didn't play so hard the other games, and he won. All of us like the recognition we get when we come out on top, and I can't explain why I had the impulse to let him win because I knew it would mean more to him than it would to me.

Second: Well, I hadn't thought of God like that. I've had such experiences but I didn't think that God had anything to do with them. I don't believe that way down deep any of us doubts that there is a God, but it's so baffling to try to describe him.

Fourth: Someone told me once that the search for God is like true love—always continuing, never finding the end or goal, or utter fulfillment. You don't feel friendship toward a person unless there is a person there—I don't believe we would feel a kinship with God if he didn't have the qualities we respond to in our friends. Surely he who

made human hearts that have the capacity to love and be kind and honest must in a much larger measure have those qualities.

First: Some say that God is everything that creates or sustains or enriches, and there are others who feel that God is an unseen force—a power which controls the universe.

Second: Well, I have never worried about just what God is. I can't even understand how a radio can capture voices thousands of miles away and bring them to me, so why should I refuse to believe there is a God just because I can't understand all that He must be!

First: Before we leave there's one more thing I'd like to bring up—what about prayer; How can we keep "tuned in"?

(Have the planning committee work out answers—this service will have more appeal if the leader has his group together informally sometime during the previous week and gets them to talk about this subject.)

THE LEADER: These are some of the things one group of young people are thinking. Do you agree? (Follow with discussion from the group.)

BENEDICTION:

What shall we do?

What shall we say?

In terrible times as these?

Why should we falter?

Why should we fear?

Jesus has the answer!

Jesus endures—

He always has,

He always will,

As must you and I—

"As seeing Him who is invisible. . ."

January 18

THEME: *The Gateway to the Hearts of Others*

SOLO: "Give Me a Dream and a Day" (See program for January 4)

CALL TO WORSHIP: Luke 24: 13-31

MEDITATION:

Leader: O God, my Father, so many times I have decided to make the year "different." And for a few weeks I have consciously tried to be a finer child of Thine. Then all too soon I have become so besieged by studies and meetings and many things to be done, that I have forgotten the promises I made to you. In this moment of quiet, I am truly ashamed.

Choral Response: Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.

Leader: Eternal One, I have often made fun of another because of the way he dressed, and then I have found that his father was ill and could not work and there was no money for new clothes. And I have laughed at another for being shy and thought him stupid because he did not answer me glibly, and then I have found that he had an older brother or sister who was so talented and brilliant that he had always been made to feel inferior. In this moment of quiet I am truly ashamed of myself.

Choral Response: (the same)

Leader: All-Seeing One, each day of this year I will keep the candle of a redeeming purpose alight in the cathedral of my soul. Its guiding rays shall ever say to me—"You are no longer living in order to find those things which will make you happy; you are trying so to live that you will do those things which will make God happy." In this moment of quiet I pray for the courage of the early morning's dawning, the vision and strength

and poise of the eternal hills, the peace of the twilight's ending—that I may come to the close of this year and be able to say, "I have fought a good fight, I have kept the faith."

Choral Response: (the same, with Amen.)

(Conduct the meeting similarly to last week's. Have three people work out short dramatic talks about how they had misjudged a person and later discovered tragic family situations or personal handicaps which were the real reason for "queer" behavior. Make the main emphasis—"If only I had really known that person!" You might also bring in the Scripture used at the beginning. Jesus was known in the act of breaking bread and blessing it—by what are we known to others?)

January 25

THEME: *The Gateway to God's Dream for Me*

SOLO: "Give Me a Dream and a Day" (See program for January 4). Teach the group, "Lord, I want to be a Christian in my heart"

MEDITATION:

There is a wish that is common to all of us; a wish that will not be denied; a motive that is a sign of life; a drive that leads us from where we are to some other place. It is a reveille call at the dawn of life; a battle cry at the noon of life; a trysting signal in the twilight of living. In answering it men may be devils or angels, saints or sinners, men or beasts, sons of perdition or sons of God, or servants to truth or slaves of lust, masters of self or slaves of men.

In answer to it men sail the seas in lanes uncharted; tunnel the earth and scale heights never before reached in search of truth not yet known; hazard their all to span rivers, build sky-scrapers, heal the sick, ferret out the inner secrets of life to make life better. German youth die like flies to usher in "a new order"; English youth die gladly, almost impatiently, for the ultimate victory of Britain; countless souls do the humble work in shop, factory and mart and home to bring food and shelter to loved ones.

To fulfill the drive of it youth all over the world sell their ideals, enslave their bodies, turn to crime. In obeying this impulse, some remember themselves to their doom; others forget themselves into everlasting memory. What is this that is the source of all hope and the reason for all hurt?

It is the desire to feel important, to find significance, the deep inner need in life that leads each person to want to count for something, to find a purpose for his life.

It is very important that we face the question—"How shall we find significance in 1942?"

SCRIPTURE: Romans 8:12-18

HYMN: (See list in introduction above)

OFFERING:

PRAYER

TALK BY THE LEADER: (We all want to be significant, to be loved, to do our work well, to feel secure. How can we best achieve these? How can we be the most effective, God-led, significant, interesting person possible? Emphasis—"The Lord hath need of thee!")

(In the closing minutes, have the young people write a letter to themselves, to be sealed, kept by the leader and mailed to them, perhaps at Easter time. In the letter they may put down three specific things they are going to try to accomplish during the year.

What's Happening

❖ "HELPING CHILDREN Grow Religiously" was the subject of an all-day conference held September 27 at the National College of Education in Evanston, Illinois. This was an attempt to bring together parents, church school teachers and day school teachers. Ten different Protestant denominations as well as both the Catholic and the Jewish faiths were represented, coming from fifteen communities. Nearly 275 were in attendance.

Some of the delegates observed modern teaching methods in the Demonstration School. An interpreter joined the observers in each room and led in discussion following the visit. For the others there were seminars at pre-school, primary, junior and intermediate ages, where three leaders from church and public schools discussed the development of creative experiences, demonstrating the uses of various methods. In the afternoon a symposium composed of President Edna Dean Baker, Dr. Mary Alice Jones and Dr. Ernest Chave discussed the question, "How Are Religious Ideas, Attitudes and Appreciations Developed?" The final meeting was devoted to "The Public School Curriculum." Plans are under way for another such conference by mid-October of next year.

❖ SUNDAY, December 14 has been designated Universal Bible Sunday. The theme suggested is "The Light Shines in the Darkness." Suggestions for observance include attendance at church, reading a whole book of the Bible, and supplying men in training with copies of the Bible or the New Testament.

Personal Notes

❖ REV. J. HENRY CARPENTER, Executive Secretary of the Brooklyn Church and Mission Federation, was one of three men to receive the award of a bronze plaque from the Flatbush (Brooklyn) Council for Religious Good Will for "improving relationships among different races and creeds." At the same time David A. Solden, a Catholic, and Oscar A. Lewis, a Jew, received similar awards.

❖ DR. RUEBEN H. MUELLER became General Secretary of Christian Education for the Evangelical Church on November 1, succeeding Dr. J. A. Heck, now President of the Evangelical School of Theology. Dr. Mueller has been district superintendent of the Indianapolis District and Conference Director of Religious Education for the Evangelical Church. He has been a member of the International Council of Religious Education for some years, representing Indiana, and has also been active in the Pastors' Section. His years of experience in local church, conference and state give him an excellent background for his important new task.

❖ DR. WILLIAM R. BARNHART of Washington, D. C., has presented his resignation as Executive Secretary of the Washington Federation of Churches to take up again his teaching duties at Hood College, from which he was on leave during the past year.

❖ DR. WORTH M. TIPPY, Secretary Emeritus of the Federal Council of the Churches of Christ in America, is now rendering interim service on the Washington, D.C., Federation staff, directing the work of the Department of Social Service and counselling in the field of general administration.

❖ MISS DORIS HARTMAN has received the appointment of Director of Children's Work of the Vermont Church Council. Miss Hartman has previously served on the vacation school staff of the Ohio Council of Churches, in Friendship Service with the American Friends Service Committee, and as director of religious education of the first Methodist Church of Hartford, Connecticut. Miss Hartman received her Master of Religious Education degree from the Hartford Seminary Foundation last June.

❖ DR. C. FRANKLIN WARD, Executive Secretary of the Minneapolis Church Federation, has resigned to become co-pastor of the First Presbyterian Church of Pasadena, California.

❖ REV. BEN F. WYLAND has been appointed to the staff of the Council of Churches and Christian Education of Maryland and Delaware as the director of the Department of Christian Ministry to Service Men. Mr. Wyland comes to his new post from the staff of The National Committee on Food for Small Democracies.

❖ DR. OLIVER DEW. CUMMINGS has been appointed Secretary of the Baptist Youth Fellowship of the Northern Baptist Convention. The Fellowship includes all Baptist young people, who have heretofore been identified with several different groups. Dr. Cummings has served for the past fifteen years as Director of Christian Education of the Southern California Baptist Convention.

❖ LEVON N. ZENIAN, for twelve years Secretary of the Bible Lands Sunday School Union, has returned to the United States and has accepted the position of General Secretary of the Armenian Benevolent Union. The Sunday school work in Syria and Lebanon has been taken over by native leadership.

State and County Council Happenings

❖ UNDER the title of "The Spirit of the '41's" the Rochester Church Federation has issued a carefully prepared guide on "The United Christian Advance in Rochester and Vicinity." It contains a list of suggestions for Religious Education Week; a monthly calendar of Federation events with descriptive items on religious education projects; and a free list of materials in religious education that are available for helping make the Advance effective in the churches of Rochester and vicinity. It is issued in a cumulative form with the suggestion of further supplements to be added as the Advance proceeds.

❖ GOVERNOR LEVERETT SALTONSTALL on June 30 signed the Weekday Religious Instruction Bill for Massachusetts legalizing the release of children for religious instruction. The text of the Bill provides discretionary power to the local School Committee, provided no public funds shall be used for the weekday religious program or for transportation incidental thereto, and provided the time shall not be more than one hour each week.

In this connection it is interesting to contrast the action of the Governor of California who, on the last day allotted to him, refused to sign the measure that had passed both houses of the California legislature legalizing the release of children upon written request of parent or guardian for purposes of attending weekday religious instruction.

❖ RECENTLY the Attorney General of Missouri ruled that weekday religious education, which in many places in Missouri was more than twenty years old, violated the law. The Board of Education of Kansas City ignored the state ruling, and voted to continue releasing children for the weekday church schools for another year. Two members of the Kansas City School Board were appointed to study the entire church school problem with representatives of the Council of Churches, the schools, and the homes.

❖ THE Pennsylvania State Sabbath School Association recently convened its 79th Annual Convention at Harrisburg. There were over 1900 registered official delegates, including representatives from 63 out of 67 organized counties in Pennsylvania. The time for the 80th convention has been designated as October 14-16, 1942, at Uniontown.

Coming Events

Meetings of Interest to Leaders in Religious Education

DECEMBER

- 8-9 Federal Council of Churches, Department of Evangelism, St. Louis, Missouri.
- 9 Meeting, National Council of the Protestant Episcopal Church, New York City.
- 15-20 Annual Staff Meeting, Department of Religious Education, the United Christian Missionary Society, St. Louis, Missouri.
- 31-Jan. 2 Conference of Evangelical college, university and seminary students, Naperville, Illinois.

JANUARY

- 7-10 Annual Meeting, Pennsylvania State Council of Christian Education, Philadelphia.
- 11 Annual Meeting, Michigan State Council, Lansing.
- 17 Annual Meeting, New Jersey Council of Religious Education.
- 19-21 Annual Pastors' Conference, Ann Arbor, Michigan.
- 26-29 State Pastors' Convention, Columbus, Ohio.

Current Feature Films ★★★★★

Burma Convoy (Univ.) Evelyn Ankers, Chas. Bickford. *Melodrama*. Truck driver avenges death of brother slain because he discovered plot against convoy starting for China. . . . Unsuccessful attempt to capitalize on drama of famous Burma Road. *Weak*.

Buy Me That Town (Par.) C. Moore, Lloyd Nolan. *Comedy*. Racketeers buy up bankrupt town, set stage for schemes to make it pay—then are defeated by their own reform. . . . A satire-of-sorts on racketeering, and thus less objectionable than many of its type, but *rather feebly done*.

Down in San Diego (MGM) Ray McDonald, Leo Gorcey, Bonita Granville. *Espionage*, with brash youngsters ferreting out plot of nazi agents to obtain marine corps secrets. . . . A disjointed tale, with Dick-Tracy-like exploits by youngsters against unpalatable background hailed as "patriotic." *Implausible*.

Dr. Jekyll and Mr. Hyde (MGM) Ingrid Bergman, Spencer Tracy, Lana Turner. *Melodrama*. The famous Stevenson tale, interpreted in Freudian terms. . . . Effective use is made of camera to produce weird atmosphere, but psychological implications fail to come off. *Grotesque, morbid*.

The Eternal Gift (Catholic film being shown in regular theatres by special arrangement.) *The Easter mass*, presented as part of current "Pray the Mass" movement to make certain rites of worship and symbols more widely appreciated and understood. . . . Grouping, lighting, scoring more artistic and effective than in the usual explanatory film. Although designed for Catholic consumption, it is for others *interesting, informative*.

The Feminine Touch (MGM) Don Ameche, Kay Francis, Van Heflin, Rosalind Russell. *Comedy*. A young professor's research on nature and cure of jealousy renders him immune—until his wife institutes a test case. . . . Occasional bright spots of discerning comedy and characterization are unfortunately outnumbered by sequences mostly inane and at times bordering on the risqué. *Talkative, sophisticated*.

Harmon of Michigan (Col.) Tom Harmon, Anita Louise, Oscar O'Shea. *Football*. Setbacks lead a gridiron hero to try unethical means of winning games as a coach—until he sees the light. . . . Story awkward and amateurish, but action sequences are thrilling and high ideals are glorified. *Fine for*.

Honky Tonk (MGM) Clark Gable, Frank Morgan, Lana Turner. *Melodrama* in a gold boom town: all about how a gently nurtured girl weds a confidence man and sticks to him through thick and thin. . . . No real motivation for events except to exploit "appeal" of these stars; deplorable, cheap ethics. *Unpalatable*.

Hot Spot (Fox) Laird Cregar, Betty Grable, Carole Landis, Victor Mature. *Melodrama*. A murder is told by flashbacks, then we are led on a succession of false clues until the surprise solution. . . . Film is ahead of usual mystery because of unique method of revealing developments and presentation of "character" parts. A cheap setting. *Good of its type*.

It Started With Eve (Univ.) Robert Cummings, Deanna Durbin, C. Laughton. *Comedy*. Unable to find fiancée to present to dying father at latter's request, wealthy

THESE estimates are prepared by Independent Film Scores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

heir hires hat-check girl to substitute. But her charms bring about his recovery—and complications galore. . . . While story is routine, with results obvious from start, this is done with a light, pleasant touch. Songs are effective. One night-club scene out of key. *Entertaining*.

Ladies in Retirement (Col.) Edith Barrett, Louis Hayward, Elsa Lanchester, Ida Lupino. *Drama*. Soul torture of a young housekeeper who murders her employer, takes over the home to provide security for her own demented sisters. . . . Honest portrayal of a tragic theme. *Grim but impressive*.

Lady Be Good (MGM) John Carroll, Eleanor Powell, Ann Southern, Robert Young. *Musical*. Gershwin tunes set in a tale of two song writers whose marriage goes on and off until they learn they can't do without each other. . . . Story has a hard time holding interest, but portions devoted to singing and dancing—although too few—are good. Elaborate settings include private bar. *Fair of its kind*.

Law of the Tropics (War.) Constance Bennett, Jeffrey Lynn. *Drama* on a rubber plantation, with the usual young American engineer and the girl wanted by the police. . . . An unconvincing story artificially presented. *Shoddy*.

Lydia (UA) Joseph Cotton, Alan Marshall, Merle Oberon, E. M. Oliver, Hans Yaray. *Drama*. An aged spinster at a reunion of her former suitors recounts her relations with each, reveals why she rejected each in turn, plus reason for her spinsterhood. . . . Musical scoring and certain directorial touches are effective and interesting, but film lags in characterizations and in lack of plausible motives for events. Make-up ineffective. *Imaginative but somehow tedious*.

Navy Blues (War.) Jack Haley, Martha Raye, Jack Oakie, Ann Sheridan. *Farce*. Antics of comic pair of sailors intent on initiating a sure-fire gambling scheme during Hawaiian shore leave. . . . Objectionable ethically, and performances too unsprightly to carry long stretches of slapstick. Considerable innuendo. *Undesirable*.

Nothing But the Truth (Par.) Edward Arnold, Paulette Goddard, Bob Hope. *Comedy*. The old tale of the man whose wager that he can tell the truth for a day brings a rush of farcical, embarrassing situations. . . . Those who like the Hope brand of farce will enjoy this; others will find it lengthy, repetitious. *Noisily slapstick*.

New York Town (Par.) Preston Foster, Fred MacMurray, Mary Martin, Akim Tamiroff. *Comedy*. A sidewalk photographer, a legless veteran, a girl without a job, a refugee artist seeking citizenship. . . . Attempt to show diverse lives under one tenement roof doesn't quite come off. Story unobjectionable enough, but there are out-of-place drinking scenes. *Trivial, disjointed*.

†One Foot in Heaven (War.) Fredric March, Martha Scott. *Drama* in the life of a Methodist pastor—and his family—through a series of small Iowa parishes and in a wealthy congregation. Emphasis on personal side rather than on place of religion in the world. . . . At long last, a film which treats the Protestant ministry honestly and sympathetically, avoiding the maudlin and sentimental, and with enough drama to produce an entertaining film. *An outstanding effort*.

Our Wife (Col.) Ellen Drew, M. Douglas, Ruth Hussey. *Comedy*. Selfish wife, in process of divorcing band leader, finds him reformed through influence of girl he plans to marry; feigns invalidism to win him back. . . . Although reform from drunkenness is part of theme, liquor is prescribed as proper escape from unpleasant situations, and hero remains charming through it all. *Light, unmotivated*.

Sailors With Wings (The March of Time) *Documentary*. Recounting the growth of the air arm of the navy, with old newsreels of early planes and photographs of present types of planes in service. . . . Less bombast than in many of this series, but containing little new material. *Interesting*.

Sergeant York (War.) Walter Brennan, Gary Cooper, Joan Leslie, Margaret Wycherly. *Biography* of the Tennessee mountaineer who overcame his pacifism, went to France and won acclaim for unusual feat of valor; then returned, unspoiled, to native hills. . . . While there is doubtless propaganda here to help those with religious convictions to cast them off, that viewpoint is rather honestly set forth. Emphasis on York's simplicity, honesty, integrity, has real ethical value. *Propaganda skillfully presented in an appealing portrayal*.

Skylark (Par.) Walter Abel, Brian Ahrne, C. Colbert, Ray Milland. *Comedy*. Marital ups and downs resulting from a husband's absorption in his advertising accounts. . . . Emphasis on liquor as panacea for unhappiness. Lavish settings and competent interpretation, but what point there was to play has been lost in contrived story that goes on and on, with plot never really resolved. *Routine*.

Swamp Water (Fox) Dana Andrews, Anne Baxter, Walter Brennan, Walter Huston. *Drama* among dwellers in the shadow of a Georgia swamp, centering about a man fleeing execution for crime he did not commit and hiding in the depths of the swamp. . . . The many threads to story are loosely spun, and some are never caught up. But the creation of atmosphere and the telling interpretation of character are excellent. *Interesting*.

Tillie the Toiler (Col.) Kay Harris, William Tracy, George Watts. *Farce*, based on episodes in popular comic strip. . . . A sprightly, entertaining farce, with characterizations surprisingly true to cartoonist's conception. *Trivial but fun*.

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Films for Church Use

Evaluations by the Committee on Visual Education of the International Council of Religious Education

A Saviour Is Born. 3 reels (30 min.) Sound. Rental, \$10.00 (\$15.00 during last two weeks of December).

Photographed in natural color, this film tells the familiar Christmas story: the prophesy of Micah, the journey to Bethlehem, the crowded inn, the star and the shepherds, the visit of the Wise Men, and the conspiracy of Herod. Costumes and settings are good, but the acting is unimaginative and the travel sequences are so long drawn out that the story drags. The shepherds and Wise Men are portrayed as arriving at the stable simultaneously.

All ages will find the film interesting, if not inspiring. May be used in church and church school to supplement study of the life of Christ.

Rating: *Content, Technical Quality, and Sound:* GOOD.

Available from: Ideal Pictures, 28 East Eighth St., Chicago, Illinois.

The Chance of a Lifetime. 53 pictures (single frame). \$2.00.

A series of captioned pictures primarily for children, showing how to cross streets safely. Super-imposed stick drawings show how not to walk. Concludes with scientific explanation of alcohol's effect on drivers and its relation to traffic accidents. Useful for safety instruction in church schools, especially in crowded sections; also for temperance education.

Rating: *Content and Technical Quality:* EXCELLENT.

Dollars and Sense. 52 pictures (single frame). \$2.00.

Produced by W.C.T.U. to teach children above second grade, the value of good habits.

¹ Available from: National Woman's Christian Temperance Union, 1730 Chicago Avenue, Evanston, Illinois.

Shows penalties of gambling, drinking, and smoking. Suggests that both health and wealth attend those who refrain. Full explanatory text on film.

Rating: *Content:* GOOD; *Technical Quality:* EXCELLENT.

A Tower of Strength. 55 pictures (single frame). \$2.00.

A defensive control tower is used allegorically to analyze the functions of the body.

The point is made that in drinking alcoholic beverages people let down the drawbridge permitting enemies to enter and disrupt the functioning of the tower (body). Pictures of athletes are used to suggest value of wholesome food, sleep, and good habits.

Rating: *Content:* GOOD; *Technical Quality:* GOOD.

A Ritual Service of Worship for the New Year

(Continued from page 18)

THE HYMN OF DEDICATION: "Almighty Lord with One Accord" (for college youth; for other groups, "He Who Would Valiant Be").


(The congregation is seated.)

UNISON PRAYER: O Christ, our only Saviour, so dwell within us that we may go forth with the light of hope in our eyes, the fire of inspiration on our lips, thy Word on our tongues, and thy love in our hearts.

THE CHARGE AND BENEDICTION: Go forth into the world in peace; be of good courage; hold fast that which is good; render to no man evil for evil; strengthen the faint-hearted; support the weak; help the afflicted; love all men; serve the Lord rejoicing in the power of the Spirit. And may the peace which passeth understanding keep our hearts and minds in Christ Jesus our Lord. Amen.

THE ORGAN RESPONSE: Dresden Amen

THE ORGAN POSTLUDE: "Hymn to Joy" from the *Ninth Symphony*, Beethoven
(If desired, between the Confession and




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the Dedication the leader may talk briefly of the meaning of the New Year. He may speak of time, which is a convenience of man but which cannot measure many important values: dreams, faith, the power of the spirit, the influence of Christ, hope for a better future. Or he may consider plans for self-examination, with a review of one's life program and selection of ways by which it could be re-made to bring about more successful living; or of the significance of guide-posts such as New Year's.)

Has Christian Education Departed from the Faith?

(Continued from page 3)

true to its historical development it will reconstruct its concepts and convictions in the light of changing experience, as the history of Christian thought shows that the Christian community has always done from before the end of the first century onward.

One of the weaknesses of the point of view of the group for which the author speaks is its lack of historical perspective. In attempting to understand the current reaction toward traditional theology one does well to see it in relation to the present world situation. As the author well says, "Crucial periods in the world's life and thought usually stimulate false attitudes toward religion as well as true ones." Perhaps there is no more striking illustration in the history of Christian thought of the influence of contemporary crucial experience upon theological belief than the present dislocation of the world's life with its conflict and insecurity that raise anew the old theological doubts and pessimism concerning human nature, the competency of man's intelligence, and the possibility of ordered progress. The long view gives evidence of the upward struggle of man and a general gain in spiritual insight and achievement, though not without many retrogressions. Some of us who believe in the creative presence of God in history remind ourselves that the moments of great spiritual advance have been the crises of history and are disposed to believe that out of even the present destruction of old forms of social thought and structures there may yet come the constructive building of a new and better world.

An analysis of the trends of Christian education clearly shows that the chief concern of religious educators since the beginning of the century has been to bring religion into vital and functional relation to the experience of living persons as the traditional, transmissive, external, and authoritative religious education of the nineteenth century had failed to do. In reacting from the formalism and externalism of subject-matter and authority there is no doubt that modern religious education has shown evidences of having gone to extremes, as in a disproportionate emphasis upon the present at the expense of the past, in dealing with immediate small-scale situations without due regard to their larger historical and cultural context, in neglect of the great religious tradition, and in a too-great emphasis upon method as distinguished from content. The time has now come for redressing this imbalance. But on no account must these gains be lost. The way out is not through a repudiation of liberal theology and progressive measures in education and a "realignment" with what seems to the reviewer to be neo-orthodoxy, but through the recovery of the permanent values in the older types of religious thought and education in a new and constructive synthesis of values new and old. These processes seem to be already under way.

It is to be regretted that Dr. Smith did not give a more constructive treatment to his convictions, especially in showing concretely how his ideas would find expression in the church's program. Dr. Smith indicates that he is himself aware of this negative character of the book.

The reviewer for one regrets that one so forceful and so able has chosen to take his place among those whom the late Shailer Mathews was wont to characterize as "our contemporary ancestors."

Which Is Most Important?

(Continued from page 4)

However, so long as these distinct proposals are thought of as having a comparable purpose the heart of my contention is lost. A public school program which excludes the study of religion as an empirical, institutional phase of the culture, is, I maintain, deficient and nothing outside the school, however important in itself, is going to compensate that defect.

"Everywhere, Everywhere, Christmas Tonight"

(Continued from page 11)

read the biblical Christmas story, while the shepherds and the wise men came to the manger to adore the Christ Child and a hidden choir sang "O Come, All Ye Faithful." There was plenty of fun when the gifts were distributed but there was no rowdiness. The Christmas Spirit was there.

Anthony Pew, slipping quietly through the crowds saw that which made his heart glad and stilled the drumming fingers. Gordon Bane was shaking hands with Mike Monahan.

The Fifty-Fifty Class

(Continued from page 12)

class. The next morning, at church school, the guests had charge of the class. Then all attended the worship services, nearly crowding out the walls of the little church which seats a few over a hundred people.

Now that the denomination has a newly-created Young Adult division, the Fifty-Fifties are gearing smoothly into the new set-up. The many resources and the undergirding, continuing literature, are making the Sunday sessions more effective. A new sense of responsibility is growing toward the Young Adults who are not yet married, and their organization is being encouraged and materially aided. . . . Just another one of the service activities of Fifty-Fifty.

Can Your Teachers Read?

(Continued from page 15)

Church Work with Young People—Stock
FELLOWSHIP (OLDER YOUNG PEOPLE) BOOKS ON METHODS
Young People's Method in the Church—Hayward and Burkhart
A Life and a Living—Stock
Guiding Individual Growth—Burkhart
Looking at Life Through Drama—Dese and Phipps
The Psychology of the Adolescent—Hollingworth
Youth and the Way of Jesus—Burkhart
When Youth Worship—Howard

GENERAL READING

What Is Teaching?—McLester
Young People and Their Leaders—Stock
The New Vacation Church School—Blair

For Leaders of Adults

Guiding the Experience of Worship—Powell
Young Adults and the Church—Charters
The Way of Adult Education—Zeigler
The Church's Opportunity in Adult Education—Westphal
The Family Lives Its Religion—Wieman

A comprehensive church library would also include books for personal reading for pupils of all ages. There are a number of good books of this type. Denominational age group leaders or public librarians may be of assistance in selecting appropriate books.

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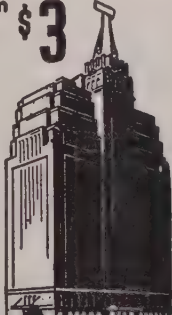
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IN THE CENTER OF MID-TOWN NEW YORK

Recreation Leaders Learn How

(Continued from page 13)

Make It and Play It Party

The group made things at tables, such as games, center pieces, yarn dollies. Each group set up and made ready one game for the whole group to enjoy. These homemade creations included potato golf, calendars on floor for ringing a number, wire hoops for chair leg ring toss, rolling of ball between milk bottles, balancing of ping pong ball on string of hearts, badminton birdies thrown through a triangular hole. When the games were completed they were played in succession by groups of eight.

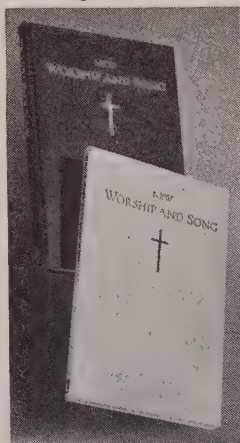
A Snow White Party

Each table carried one of the scenes of "Snow White and the Seven Dwarfs." Snow White, in costume, emerged from an improvised little house which served as background, to preside over the program. Selected because of her ability as a soloist, she sang "The Wishing Well," led in the group singing of "Whistle While You Work," "Heigh-ho" and other familiar songs. A clever drama, created by home talent, was staged by "Seven Dwarfs." Toasts were given for each of the dwarfs under the cover-all title "Jolly are the Dwarfs."

An Evening of Harmony Banquet

The motif for decorations for this occasion centered on use of the musical staff, score and notes. Black and white predominated with here and there a dash of color. A musical program featuring talent in the group comprised the main part of the evening's entertainment. This was presented on a raised platform centered in a sunburst of

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Christmas tinsel strands with hidden flood lights. At each side was a standard where cards with program features were changed as trumpeters in page boy costumes gave announcement of each feature.

Army Night

Several military reservations near the city have had representatives at the various programs. Recently the young men from the Carlisle, Pennsylvania Military Reservation were asked to lead one night's program. They presented "A Day in Military Camp."

By-products of this Christian Recreation Leaders' Association have been as important as the specialized training given. Primary among these has been the opportunity for a creative outlet of youthful talent and enthusiasm. Committees meet many evenings in preparation. Ideas are shared. Originality has its chance for expression.

Need we say anything about the interdenominational aspect of this Association? This is one of its happiest features. Young people from a score of denominations are enrolled in its membership. Friendships cross denominational lines without anyone's being concerned about the other person's church ties or peculiar beliefs.

Each year the C.R.L.A. assumes a larger place in the life of the city. The churches seek to send their ablest young people for training. Young people are eager to attend. The crowds are now becoming so large for monthly meetings and the annual Institute that limitations are being placed on those who may attend. The whole program is worth duplication in many other communities.

Graded Curriculum and General Program Materials

Published from July 15 to October 15, 1941

WITH new church and church school programs now well under way, points may have been discovered at which such programs need to be supplemented and enriched. The material needed may be found among the publications announced in this list. They deal with a wide variety of subjects such as the following: courses for all ages, worship materials, junior stories, suggestions for the small church school, drama, and suggestions for the Christian family.

A cumulative card index file of the annotated references given in these quarterly lists will prove valuable for these reasons: (1) Publications announced are continuously available and may, therefore be ordered either immediately or at some future date, as desired. (2) The file, being in card form, may readily be kept up to date, by easily adding new or weeding out older references.

The editors and publishers work with the Department of Research in presenting these lists of current materials. The first list appeared in the December 1938 *Journal*, with others following quarterly in the March, June, and September numbers. Back issues of the *Journal* are available at 15 cents per copy.

I. Religious Education of Children

A. Beginners

BETHANY GRADED LESSON SERIES. First Year, Fall Quarter. A Message to Parents. 4 p., \$.20 a dozen. St. Louis, Christian Board of Publication, 1941.

GRADED LESSON SERIES. Year II, Part 5. Elizabeth Cringan Gardner, *God the Father, and His Children*. Beginner Bible Stories, 13 four-page leaflets, \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1941.

B. Primary Children

ADAMS, KATHERINE S. *Knowing and Loving Our Neighbors*. Parents' and Pupils' Book, 99 p., \$.60. Teacher's Book, 110 p., \$.90. Louisville, Kentucky, Cloister Press, 1941.

Cloister Series course—an activity program for second grade children. Recognizes widening social experience and contributes to the development of social mindedness.

BETHANY GRADED LESSON SERIES. Second Year, Fall Quarter. Nan F. Hefflin, *Working with God, Going to Church in Our Land, Christmas in Song, Picture, and Story*. Primary Bible Leaflet, 13 four-page leaflets, \$.10. Primary Teacher's Quarterly, 144 p., \$.30. A Message to Parents, \$.20 a dozen. Activity Materials, \$.12 a set. Picture Set, \$1.00. St. Louis, Christian Board of Publication, 1941.

GARDNER, ELIZABETH CRINGAN. *A Primary Teacher's Guide on "Worship Around the World."* New York, Friendship Press, 1941. 48 p. \$.25.

GRADED PRIMARY SERIES. Second Year, Fall Quarter. *Working with God in School, Giving*

Thanks for God's Gifts, Christmas—Time for Loving and Giving. Primary Bible Leaflets' 138 four-page leaflets, \$.15. Primary Handwork Set, \$.12. Kansas City, Missouri, Nazarene Publishing House, 1941.

GRADED LESSON SERIES. Year I, Part 1. Gertrude McIntosh, *God the Loving Father*. Primary Bible Lessons, 13 four-page leaflets, \$.16. Primary Handwork Booklet, 14 p., \$.10. Teachers Book, 88 p., \$.25. Toronto, United Church Publishing House, 1941.

KEISER, ARMILDA B. *Come Everyone and Worship*. New York, Friendship Press, 1941. 96 p. Cloth, \$1.00; paper, \$.60.

Picture-reading book showing how Christian people all over the world worship the same God in characteristic ways.

C. Juniors

BAXTER, EDNA M. *A Junior Teacher's Guide on Jewish-Christian Relationships*. New York, Friendship Press, 1941. 64 p. \$.25.

GRADED LESSON SERIES. Year I, Part 1. Mary Eadie, *Living God's Way*. Junior Bible Leaflets, 13 four-page leaflets, \$.15. Teacher's Book, 96 p., \$.25. Toronto, United Church Publishing House, 1941.

HAZELWOOD, LOLA. *A Junior Teacher's Guide on "Worship Around the World."* New York, Friendship Press, 1941. 64 p. \$.25.

KELSEY, ALICE GEER. *Stories for Junior Worship*. Nashville, Abingdon-Cokesbury Press, 1941. 159 p. Cloth, \$1.00.

Thirty-five stories of the out-doors, from history and legend, of followers of Jesus today, of holidays, from the Old Testament, and that might have been in New Testament days.

LOCKER, MABEL ELSIE. *World Christians Worshipping*. Pupil's Work Sheets, \$.10; 15 or more sets, \$.06 a set. Leader's Book, 63 p., \$.20. Philadelphia, United Lutheran Publication House, 1941.

Weekday missionary course, tenth junior unit in *Children of the Church Series*, taking juniors on a world-wide visit to children of all lands at worship. Leader's helps and many other-land stories.

D. Leaders

BUEHLER, BERNICE A. *Children and Our Church*. Philadelphia, Board of Christian Education and Publication, Evangelical and Reformed Church, 1941. 48 p. \$.25.

Manual for local church workers to help them see children as a part of the total church fellowship and to give them guidance in work with them.

MCGAVRAN, GRACE W. *And When You Pray*. Boston and Chicago, Pilgrim Press, 1941. 26 p. \$.25.

This pamphlet for parents shows how to develop desired attitudes towards God and prayer in early childhood.

II. Religious Education of Young People

A. Intermediates

DENTZER, ETHEL M. *Wanted—Twelve Wit-*

nesses. Workbook, 31 p., 6 or more copies, \$.15 each. Leader's Book, 63 p., \$.35. Philadelphia, United Lutheran Publication House, 1941.

Fourth intermediate unit, in *Christian Youth Series*, for weekday and vacation church schools or any supplementary sessions. Provides materials for the leader's preparation, and session programs.

GRADED LESSON SERIES. Year I, Part 1. C. M. Stewart, *Exploring the Bible*. Student's Book, 56 p., \$.15, 1941. Teacher's Book, 88 p., \$.25, 1938. Toronto, United Church Publishing House.

HEIM, RALPH DANIEL. *How Our Church Helps*. Workbook, 31 p., 6 or more copies, \$.15 each. Leader's Book, 64 p., \$.35. Philadelphia, United Lutheran Publication House, 1941.

Fifth intermediate unit, in *Christian Youth Series*, for weekday and vacation church schools or any supplementary sessions. Provides materials for the leader's preparation, and session programs.

JENNESS, MARY. *Jesus Christ Our Lord*. Pupil's Workbook, 113 p., \$.60. Teacher's Guide, 25 p., \$.30. Louisville, Kentucky, Cloister Press, 1941.

An approach to the life of Jesus which brings it into closer relation with problems of young people of today. *Cloister Series* course, for the eighth grade.

WHITE, MARY CHAPIN. *The New Testament and You*. Pupil's Workbook, 87 p., \$.60. Teacher's Guide, 26 p., \$.30. Louisville, Kentucky, Cloister Press, 1941.

Cloister Series course organized in four sections: You Discover What You Know About the New Testament, Some Letters Written in the First Century, Four Bibliographies of Jesus, The Life of the Early Church.

B. Intermediates, Seniors, Young People

PIPER, DAVID R. *Youth Explores the Bible*. Boston, W. A. Wilde Company, 1941. 354 p. Cloth, \$2.00.

Gives in a progressive manner the chief biblical narratives, thus helping to overcome the fragmentary knowledge so often gained by youth.

WILSON, GEORGE H., *Service and Social Action Manual of the Christian Youth Fellowship*. St. Louis, Christian Board of Publication, 1941, 64 p. \$.25.

Manual dealing with missionary service projects and social action for use in Christian Youth Fellowship Program of the Disciples of Christ, organized church school classes and departments, missionary organizations, and Christian Endeavor Societies.

C. Seniors

BROOKMAN, ALICE M. *"My Own" Work Book on Practical Christianity*. Pupil's Work Book, 160 p., \$.70. Procedure Guide, 11 p., \$.20. New York Morehouse-Gorham Company, 1941.

An illustrated pupil's book in the *Work Book Series*, dealing with Christian principles as related to such modern problems as family unit, employment, community health. A teacher's procedure guide.

GRADED LESSON SERIES. J. Russell Harris, *The Life of Christ According to Luke*. Pupil's Workbook, 56 p., \$.15, 1941. Teacher's Book, 88 p., \$.25, 1938. Toronto, United Church Publishing House.

HODDER, EMILY C. *Discussion and Program Suggestions for Seniors on "Christians and World Order."* New York, Friendship Press, 1941. 48 p. \$.25.

WENTZEL, FRED D. *The High Cost of Democracy*. New York, Friendship Press, 1941. 48 p. \$.25.

A course for seniors on *Christianity and Democracy in America*.

D. Seniors, Young People

Build Today for a Christian World. Chicago, International Council of Religious Education, 1941. 48 p. \$.10.

A guide for study and action based on the findings of the Christian Youth Council of North America, meeting at Estes Park, Colorado, June 23-28, 1941.

GOSLIN, MARTIN L. *How We Got the New Testament*. Boston and Chicago, Pilgrim Press, 1941. 90 p. \$.50.

Text to lead to better understanding of the way the books were selected and the time element which entered into the growth of the New Testament.

III. Religious Education of Young People, Adults

APPLEGARTH, MARGARET T. *Bound in the Bundle of Life*. New York, Harper and Brothers, 1941. 180 p. \$1.50.

Collection of seventeen original worship service programs for adult and young people's classes, with instructions for the leader.

HOFFMANN, CONRAD, JR. *The Jews Today*. A Call to Christian Action. New York, Friendship Press, 1941. 80 p. \$.35.

JONES, ILION T. *Minorities Are People*. Philadelphia, Board of Christian Education, Presbyterian Church in the U.S.A., 1941. 32 p. \$.15.

For reading and group discussion. Includes discussion of the four aspects of the problem of minorities in American democracy, with questions in connection with each and a list of reference materials.

IV. Religious Education of Adults

HAUSER, C. A. *The Twofold Task of the Adult Bible Class*. Philadelphia, Board of Christian Education and Publication, Evangelical and Reformed Church, 1941. 12 p. \$.05.

Brief guide to help adult Bible classes build a more adequate study program.

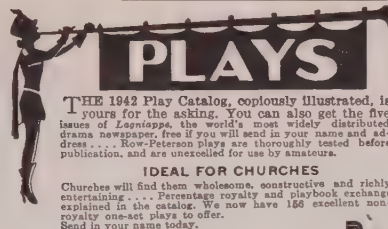
McCLINTOCK, MRS. E. E. *Discussion and Program Suggestions for Adults on "Christianity and Democracy in America."* New York, Friendship Press, 1941. 64 p. \$.25.

V. General

A. Bible

EARLE, RALPH. *The Story of the New Testament*. Kansas City, Missouri, Nazarene Publishing House, 1941. 128 p. \$.35.

Leadership Education First Series text, giving a brief survey of New Testament. Con-



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siders the writing of the New Testament, and then gives brief study of each book.

HALL, FREDERICK. *Bible Quizzes for Everybody*. Boston, W. A. Wilde Company, 1941. 148 p. Cloth, \$1.00.

Includes questions, ranging from the simplest where children are asked to continue a Bible story, to quotations from standard poets containing biblical allusions, which students are asked to explain.

WINCHESTER, OLIVE M. *Moses and the Prophets*. Kansas City, Missouri, Nazarene Publishing House, 1941. 128 p. \$.35.

Leadership Education First Series text, giving brief survey of the Old Testament. Traces God's revelation of himself as revealed in the Old Testament.

B. Drama

BAILEY, HAZEL F. *"And So He Doth Redeem Us."* Boston, Baker's Plays, 1941. 32 p. \$.35.

Easter drama with worship service, bearing on present world crisis. May be presented with about a dozen speaking parts, or may include a large number of participants.

EMURIAN, ERNEST K. *Dramatized Stories of Hymns and Hymn Writers*. Boston, W. A. Wilde Company, 1941. 304 p. Cloth, \$2.00.

Sixteen non-royalty plays dramatizing the true stories back of forty widely-known hymns.

MANLY, MARYANN. *Thou Art Peter*. Boston, Baker's Plays, 1941. 29 p. Royalty, \$5.00. \$.35.

Play. Through the Master's patient persuasion, a miracle is wrought in the heart of Peter, who dedicates himself to his Lord's service.

SHANNON, MARTHA BAYLY. *The Lowly King*. Boston, Baker's Plays, 1941. 24 p. \$.35.

In many churches, the choir renders a cantata on Easter Sunday evening, so the

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drama by the young people's group must be presented on Palm Sunday or some other evening during Lent. This play fills that definite need. Five books must be purchased for right to one amateur performance. Special license for subsequent performances will be issued on receipt of \$1.50 for each such performance.

WENTWORTH, MARGARET. *A Gift of Years*. Boston, Baker's Plays, 1941. 23 p. \$.35.

"China is changing rapidly. . . . Many barriers have fallen before . . . the flood of new ideas." Play founded on fact, but characters imaginary.

WILSON, DOROTHY CLARKE. *No Room in the Hotel*. Boston, Baker's Plays, 1941. 35 p. Ten copies must be purchased for right of first performance; repeats \$2.50 each. \$.35.

• **This is a new kind of book—not just another book of Bible stories.**

• "What I have tried to do," says Dr. Bowie, "is to tell the Bible Story in such a way that mature and intelligent people will feel its fascination, and yet at the same time reproduce its incomparable pictures of human life in language simple enough for every child to follow and to grasp."

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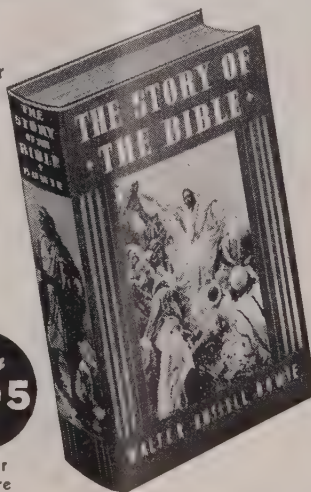
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Play showing the change in a newspaper reporter in a small hotel on the appearance of a poor couple, similar to a pair refused admittance to an inn centuries ago. In condensed form in October *International Journal*.

WILSON, DOROTHY CLARKE. *This Night Shall Pass*. Boston, Baker's Plays, 1941. 22 p. Three copies must be purchased for right of first performance; repeats, \$2.50 each. \$.35.

Scene: a hilltop in the midst of a ruined city. Characters: a man, a girl and a youth. It is a story of all mankind in which love conquers the baser emotions.

C. Family, Parenthood

MCGAVRAN, GRACE W. *Creating Friendly Attitudes Through the Home*. New York, Friendship Press, 1941. 47 p. \$.25.

Contains nine story-discussion articles for use with parents and leaders of children interested in the development of friendly attitudes toward people of other races.

MCGREGOR, D. A., et al. *Toward a Christian Family*. New York, National Council, Protestant Episcopal Church, 1941. 72 p. \$.25.

Symposium considering the family role in society, educational functions, and the relation of the church to the family. Suggestive for local-church planning with regard to the family as a cooperating unit.

D. General

Building and Equipment for Christian Education. Service Bulletin No. 8. Chicago, International Council of Religious Education, 1941. 56 p. \$.40.

Designed to give in brief form suggestions to help church school boards and building committees to assemble their own building program, whether including a new building or building improvement.

An Effective Church School. Chicago, International Council of Religious Education, 1941. 4 p. \$.03; \$.25 dozen; \$.65 a hundred.

A simplified standard. Provides picture with which any school may compare itself and discover needs for improvement.

HIGDON, E. K. AND I. W. *From Carabao to Clipper*. New York, Friendship Press, 1941. 120 p. Cloth, \$1.00; paper, \$.50.

Narrative of the Philippines yesterday and today, describing the Christian movement in the Islands and showing its relationship to the American churches.

Labor, Industry, Defense. A Study Packet. New York, Council for Social Action, 289 Fourth Avenue; Chicago, James Mullenbach Industrial Institute, 1613 West Washington Boulevard, 1941. \$.35.

Packet of materials in this field for discussion groups, ministers and others needing relevant material in usable form.

E. Leaders

Christian Education. Guide I. New York, National Council, Protestant Episcopal Church, 1941. 48 p. \$.15.

This, the first in a series of guides, is a brief statement of the underlying principles of Christian education for parish leaders.

Enlisting and Developing Church Workers. Educational Bulletin No. 507. Chicago, International Council of Religious Education, 1941. 47 p. \$.10.

A guide for building a local church program of leadership education.

The Small Sunday School. Boston and Chicago, Pilgrim Press, 1941. 63 p. \$.25.

Shows leaders how to make the small school large in purpose, spirit, outlook, and achievement. Bibliographies.

The Standard Leadership Curriculum. Second Series Courses. Educational Bulletin No. 502. Chicago, International Council of Religious Education, 1941. 43 p. \$.20.

Describes courses in a program of leadership education for all workers in the church and related agencies.

International Journal of Religious Education

New Books

The Church's Opportunity in Adult Education. By Edward P. Westphal. Philadelphia, Westminster, 1941. 209 p. \$1.25.

Prepared as a text for the orientation leadership education course in adult work, this book provides a popularly written but fairly complete introduction to the modern church's adult program. The place and strategic opportunity of the church in the rapidly growing adult education movement is presented. The distinctive purpose of the church in adult education is interpreted as that of promoting and guiding the continuous religious growth of adults.

The total program of the church in adult education is described in terms of its essential elements such as fellowship, worship, study, and service. Suggestions are given on planning the program to insure unity, balance, and comprehensiveness, together with a discussion of organizational resources and policies; leadership qualifications and resources. There are references, perhaps too limited, to the United Christian Adult Movement, with its program resources of worship, study, and action, to the growing young adult movement, and to newer types of adult education such as schools in Christian living.

The appendices include resource statements of objectives, a well selected bibliography and rather limited teaching helps.

H. C. M.

Evangelism in Christian Education. By Richard L. Ownbey. Nashville, Abingdon-Cokesbury, 1941. 160 p. \$.60.

This book shows how and why the evangelistic viewpoint should be taken over into Christian education. The author claims that the need for more and better Christians cannot be met without Christian education—and Christian education cannot be its best without the evangelistic note and method.

The book carries evangelism through the history of the church, treats the evangelistic message, and shows how evangelism must and can operate in Christian education and in human personality and experience and then deals with methods for juniors, youth, and older young people and adults. Evangelism and Christian education together must point the ways to a spiritual advance far beyond what we have yet known. And they do so, one gathers from these pages, not as two separate things now to be teamed up, but as two phases, hitherto separated, of a single process.

P. R. H.

Family Behavior, A Study of Human Relations. By Bess V. Cunningham. Philadelphia, W. B. Saunders Company, second edition, 1940. 527 p. \$3.00.

Written for use as a college text, this treatment provides a comprehensive description of family life today. It is designed to offer young people the necessary data, analyzed and interpreted for developing a workable philosophy of family life. The orientation section interprets the meaning of family

behavior, its historical background, and ways of studying it. A section on social setting analyzes the modern community, including neighbors, school, church, and other forces both constructive and destructive. Work, income, leisure, and adjusting to community life are treated as "old problems in a new setting." The nurture of personalities, those of both children and parents, is treated as the basic family function. The content of pre-marriage education is suggested under "Families of Tomorrow." Each chapter includes suggestions for further study and discussion and classified references.

H. C. M.

A New Heaven and a New Earth. By Edwin Lewis. Nashville, Abingdon-Cokesbury Press, 1941. 248 p. \$2.00.

With a thesis, "that since 'heaven' controls 'earth'" the important and basic question is that of "heaven." "In the long run," says Dr. Lewis, "it is the idea that controls the actual."

Written in his usual vigorous style, clear and penetrating, Dr. Lewis presents the nature and conditions of human brotherhood pictured so often for us all in the kingdom of God on earth. Outstanding chapters to be read carefully by lay and professional leaders alike are: "The Pattern from the Mount," "Between Two Worlds" and "Shall the New Earth Be?"

P. C. L.

The Practice of Group Work. By Dorothea Sullivan, ed. New York, Association Press, 1941. 230 p. \$2.00.

Descriptions of group work as it is being carried on in nineteen widely differing situations. This variety makes the book fruitful reading for group workers. The last chapter on criteria is extremely valuable for use in judging just what and where progress has occurred in this delicate and often elusive process. The "Preface in Privacy" which the editors have written in the assurance that "no one reads the preface to a book" should not be missed. It is one of the clearest definitions of group work yet written.

L. H.

New Gateways to Creative Living. By Hornell Hart. Nashville, Abingdon-Cokesbury, 1941. 197 p. \$1.75.

The author uses the techniques of science to discover the creative forces which may remake life for the individual and society. He faces the tragic characteristic of our present-day worship, but makes as the major thesis of the book the principle that the universe is creative and man may be creative in so far as he learns to work with and take advantage of the energies of the universe.

This book is not one to be skimmed lightly. New experiments are outlined step by step for the thoughtful reader who would secure

techniques for joyous creative living for himself and for society.

M. L. P.

Teacher-Librarian's Handbook. By Mary Peacock Douglas. Chicago, American Library Association, 1941. 136 p. \$1.90.

The author gives detailed instructions for organizing a library; the criteria for judging books, helps in classifying books according to the Dewey decimal system, the mechanical preparation of the books for the shelves, and lists agencies where supplies can be bought. She also lists the approximate costs of organizing libraries of various sizes. There is a glossary, bibliography, and a complete index. Useful to church and church school libraries.

M. R.

The Bible for To-Day. Edited by John Stirling. New York, Oxford University Press, 1941. 1,255 p. \$5.00.

This edition of the Bible is different from any other in two significant respects. First, it is replete with "finger posts." That is, each section is preceded by a paragraph or more of commentary material pointing out the meaning of the section for the twentieth century. Then, the illustrations are black and white drawings of modern life with a caption relating the modern situation to the Scriptural material.

The volume is highly recommended as of interest to many church and non-church people by Dr. William Lyon Phelps who wrote the introduction for the book. He believes that it fills a place as an edition of the Bible which is *interesting* to read.

M. L. P.

The Education of Free Men in American Democracy. By the Educational Policies Commission. Washington, National Education Association of the United States and the American Association of School Administrators, 1941. 115 p. \$.50.

The spade work on this book was done by Dr. George S. Counts though it carries the approval of the Educational Policies Commission. It traces eloquently the rise and threat of dictatorships, giving a vivid picture of events. It then presents the need of the counter to these movements which must be provided by public education. This discussion deals with desirable results without a detailed program for achieving them. The main conclusion as to such a program is that the schools must be controlled by a balance among government, the teacher, and the people. This balance, it is noted, can be maintained as long as the government refrains from exercising its full power—which is "the rub," so to speak. How are we to prevent the social conditions that would remove the government's restraint at this point? The answer to this question lies plainly outside the scope of the schools or of this excellent book, but it is all-important.

P. R. H.

***A Book of Paramount Importance to
All Interested in Religious Education***

FAITH AND NURTURE

by H. Shelton Smith

The modern movement in religious education faces a collapse, the author believes, or at least a slow death unless it attempts a reconstruction which recognizes that religious liberalism has lost much of its vitality in training children for the good life.

This book marks a revolutionary step in religious education, calling for a thorough and critical examination of present methods. Doctor Smith indicates not only the elements of weakness in religious liberalism as applied to the question in hand, but indicates the lines of constructive advance.

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A Religious Book Club Selection

A FEW OF THE TOPICS DISCUSSED

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and Protestant Nurture



Beyond the Social-Gospel Idea
of the Kingdom of God



Man in Christian Perspective



Faith in the Divine Initiative



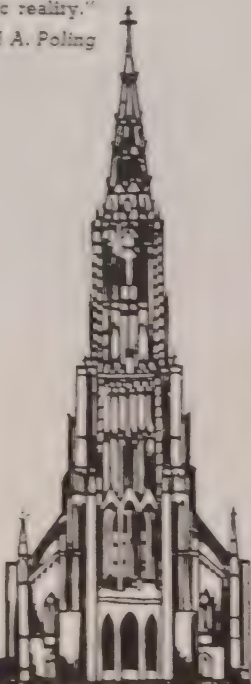
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—Daniel A. Poling



THE CHURCH OF OUR FATHERS

by Roland H. Bainton

"A most exceptional book, very well done. The romance of the Church Universal is outlined with charm of narration...intended for boys and girls, it is fully as fascinating for their elders, and as a gift book it claims a welcome."—*New York Times*.

"This book is unique. There have been efforts to present the history of Christianity to the child mind, but never before has it been done with equal scholarship, artistry of style and piquancy of illustration...an authentic history which is at the same time a book of wonderful stories."—*Christian Century*.

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CHARLES SCRIBNER'S SONS

Philosophical Foundations of Faith. By Marion John Bradshaw. New York, Columbia University Press, 1941. 254 p. \$2.50.

A unique history of the philosophy of religion, specifically of the attitudes toward the Christian religion of the founders of modern philosophy: Descartes, Hobbes, Locke, Pascal, Spinoza, Leibniz, Dewey.

Education and the Boy Scout Movement in America. By Edwin Nicholson. New York, Teachers College, Columbia University, 1941. 117 p. \$1.60.

A critical study of the Boy Scout movement showing agreements and disagreements in its educational philosophy and practice with the principles of progressive education.

The Hymnal, Army and Navy. By Ivan L. Bennett (Editor). New York, A. S. Barnes, 1941. 607 p. \$1.50.

Ivan L. Bennett, chairman of the Editorial Committee of the Army and Navy Chaplains, who compiled this hymnal for use by the armed forces, deserves great credit. There is a worship section for Catholics, one for Protestants, and one for Jews. Some of the best hymns of the churches have been included.

The Man Who Found Christmas. By Walter Prichard Eaton. Boston, W. A. Wilde, 1941. 62 p. \$60.

A very readable story of a young cynic who, coming upon a memento of his childhood, decides to abandon New York at Christmas time. He rediscovers the true meaning of Christmas in the snow-clad hills of a small New England town.

Books Received

*BASIC PROBLEMS OF BEHAVIOR, by Mandel Sherman. Longmans, Green. \$3.00.

†THE BIBLE FOR TODAY, edited by John Stirling. Oxford University Press. \$5.00.

BIBLE PLANTS FOR AMERICAN GARDENS, by Eleanor A. King. Macmillan. \$2.00 This book presents the idea of planting biblical gardens, and mentions more than one hundred biblical plants, most of which can be cultivated in outdoor and indoor gardens.

THE CHILD OF GOD. A Handbook for the Clergy to be used at the Church School Worship, by Vera C. Gardner. Morehouse-Gorham. \$1.50.

*CHRISTIAN DOCTRINE, by J. S. Whale. Macmillan. \$2.00.

*THE CHRISTIAN HAS WINGS, by W. E. Sangster. Abingdon-Cokesbury. \$1.50.

*THE CHURCH AND THE CHILDREN, by Raimundo DeOvies. Morehouse-Gorham. \$2.00.

†THE CHURCH'S OPPORTUNITY IN ADULT EDUCATION, by Edward P. Westphal. Westminster. \$1.25.

*DEMOCRACY'S HIGH SCHOOL. The Story of Living and Learning in the Lincoln School of Teachers College, by Agnes De Lima. Teachers College, Columbia University. \$90.

*THE FAMILY LIVES ITS RELIGION, by Regina Westcott Wieman. Harper. \$2.00.

*"GOD IS MY FUEHRER." Being the Last Twenty-Eight Sermons, by Pastor Martin Niemöller. Philosophical Library and Alliance Book Corporation. \$2.75.

*THE GROWTH OF THE CHRISTIAN CHURCH, by Robert Hastings Nichols. Westminster. \$2.00.

*HOW TO LOCATE EDUCATIONAL INFORMATION AND DATA, by Carter Alexander. Teachers College, Columbia University. \$4.00.

*To be reviewed.

†Reviewed in this issue.

Three Books that are Absolutely Unique

THE FAMILY LIVES ITS RELIGION

By Regina Westcott Wieman

A guidebook for parents who want a modern, practical way of releasing the power of religion in their homes. How this can be done in every area of family activity is simply explained by an experienced psychologist and family consultant in this important book.

To leaders of Parents' Classes: This book makes a perfect text for study and discussion. \$2.00

BOUND IN THE BUNDLE OF LIFE

By Margaret Applegarth

"These 17 worship services for adult and young people's groups are a treasure-house for those who desire devotional programs that are original and imaginative, with a touch of dramatic appeal." *Religious Book Club Bulletin*.

To Adult and Young Peoples' Class Leaders: "You'll wonder how your department ever functioned without it," says the *Alabama Baptist*. \$1.50

CHRIST AND THE FINE ARTS

By Cynthia Pearl Maus

A never-exhausted source of pictures, stories, poems and hymns, "By far the finest Christian anthology we have ever seen."—*Christian Herald*. \$3.95

HARPER & BROTHERS

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AN INVITATION TO READ. The Use of the Book in Child Guidance. Municipal Reference Library. \$25. This booklet, in its second edition, includes 382 annotated titles for children from the first to the twelfth grade. It is a list recommended by Mayor LaGuardia's Committee for the Selection of Suitable Books for Children in the Courts.

Dr. Frank J. O'Brien, Association Superintendent of Schools in New York City, was chairman of the Committee.

JESS, by T. Morris Longstreth. Westminster. \$2.00. Another in the series of Westminster fiction titles—the story of an ambitious young American girl finding herself and rising to fame.

THE LIBERATED BIBLE. The Old Testament, compiled by Shepherd Knapp. Revell. \$2.50. Biblical material of the Old Testament is here grouped by subjects under the general heads: Human Raw Material for Religion to Shape; The Happiness of Unquestioning Faith; An Old Testament Wonder Book; Groping in the Dark; The Emergence of a Deeper Faith. Five indexes aid in the use of the book.

*MIDDLE EAST, by H. V. Morton. Dodd, Mead. \$3.00.

OUR CAMPAIGN FOR THE PRESIDENCY IN 1940. America and the Churches, by Roger Babson. National Prohibitionist. \$1.00. The story of a campaign for the Presidency with important underlying reasons which are entirely apart from Prohibition.

PELOUBET'S SELECT NOTES. Improved Uni-

form Series: Course for 1942, by Wilbur M. Smith. Wilde. \$2.00.

*PSYCHOLOGY IN EDUCATION, by Daniel Starch, Hazel M. Stanton, Wilhelmine Koerth, Appleton-Century. \$3.00.

*THE QUOTABLE BIBLE, edited by Louis M. Notkin. Samuel Curl. \$3.00.

*RELIGION AS EXPERIENCE AND TRUTH, by Warren Nelson Nevius. Westminster. \$3.00.

*THE REVOLUTION IN CHRISTIAN MISSIONS, by Roy L. Smith. Abingdon-Cokesbury. \$1.75.

SNOWDEN'S SUNDAY SCHOOL LESSONS, 1942, by Earl L. Douglass. Macmillan. \$1.50.

*SOCIAL NORMS AND THE BEHAVIOR OF COLLEGE STUDENTS, by J. Edward Todd. Teachers College, Columbia University. \$2.10.

THE STORY OF THE BIBLE, by Walter Russell Bowie. Abingdon. \$1.95. This well-written and popular Bible story book is now available in a beautiful, popular-priced edition. Included are twenty Copping color prints.

TONY'S SCRAP BOOK, by Anthony (Tony) Wons. Reilly and Lee. \$1.00. The current edition of the popular radio artist's favorite readings from the world's literature.

*THE TOUCH OF THE MASTER'S HAND. With Ninety Other Poems, by Myra Brooks Welch. Elgin Press. \$1.00.

THE WILL OF FREEDOM, by Harry Jewell Sarkiss. Revell. \$2.00. The author maintains that America holds the key to democratic freedom and that she must cooperate now in determining the outcome of the present conflict.

*YOUTH SEEKS A MASTER, by Louis H. Evans. Revell. \$1.00.

•... Finally ...

The Journal This Month

FOR EDITORS Christmas begins along in July when the plays start to come in. These and other special programs and articles have to be planned and requested during the hot summer days between the fourth of July and Labor Day. Throughout September and October Christmas carols and stories and ideas are read and edited and set in type, and seasonal pictures gathered. Early in November it is all over and

the editors begin thinking about Easter. It is, therefore, with somewhat dampened spirit that they go out to buy their own presents and cards and try to bear up under the avalanche of carols and decorations that overwhelm December. By the time the festive day arrives it seems as if Christmas had been going on forever.

You will remember Dorothy Clarke Wilson's Christmas play in the October number, and the combined play and worship program, "Holy Night," in

November. In this issue there are two articles brimming over with the Christmas spirit, and also a New Year's worship service. To balance these there are several narrative articles suggesting ways of carrying on the church school with increased understanding and renewed zest. "The Fifty-Fifty Class," the reading program outlined in "Can Your Teachers Read?" and the institute for recreation leaders are all plans which any community could follow to its own great enrichment. How about making a New Year's resolution to start at least one of these in your church in 1942?

They Do the Work

COMMITTEE ON RELIGIOUS EDUCATION OF ADULTS



Northeast Adult Regional Conference, Directed by Chairman Lobingier

C.R.E.A. Add "t-i-v-e" to the initials of this Committee to get at its real character. Under the present chairman, John L. Lobingier, and his predecessor, Paul H. Vieth, adult work has come into its own. Rather than saying it has been rejuvenated, let us say it has come into a true maturity.

The forty-two members of the Committee on Religious Education of Adults include the directors of adult work of the constituent units of the International Council and others especially concerned in adult Christian education. To the Committee is given the task of developing the program and materials which directly or indirectly affect the teaching of adults in tens of thousands of Protestant churches.

"Learning for Life" graduated from a slogan of this Committee into the name of a new guided study program for adults in the church back in 1935. Revised biennially, this study program is the Committee's answer to the need for a vital adult curriculum.

But more than a course of study was

needed. Out of planning conferences called by this committee came the United Christian Adult Movement—UCAM for short. This provides a program of worship, study, and action in seven areas of adult experience, ranging from Bible study and the inner life to world relations.

Regional conferences have, the last two summers, interpreted this program to a growing constituency—a constituency growing in numbers, but even more important, growing in effective Christian living. The picture shows Dr. Lobingier (with his feet crossed, in the center of the front row) surrounded by the delegates to the Conference which he directs. Eight others were held last summer.

Time was when adult work was joked about. Just imagine adults really learning anything new! But truer insights revealed that adults either limit or lead in progress all along the line. So now, everyone is for the vigorous, dynamic adult program which this Committee is projecting.

Among Those Presents

WHAT to buy for Aunt Susie? What to buy for John? Already tense-faced crowds are surging through the department stores as shoppers try to fit gifts to recipients with at least some degree of appropriateness.

For all of you, whose friends and relatives are church people, the problem can be greatly simplified. Give subscriptions to the *Journal*! Then Aunt Susie can have a copy for her very own, to use throughout each month of the year, and John will have one on file when he plans the young people's program. Nothing could be more appropriate as a gift in honor of the Christ Child than a monthly magazine full of resources and suggestions for spreading the Gospel he came to bring.

The envelope for the annual Christmas offer at \$1.00 for the year is given on pages 17 and 25 of this number. Fill up the blanks with names and addresses, write a check, enclose in the envelope, and mail. (A gift card with your name will be sent with each subscription.) Then scratch these names off your list!

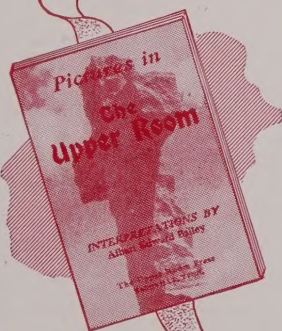
Coming—January Issue!

"CHRISTIAN EDUCATION for a New World Order" is the theme of a special issue of the *Journal*, the January number. Articles by Edwin T. Poteat and Liston Pope will discuss the principles which must be taken into account in educating people for the kind of world we would like to have. How these can be applied in the church school and home will be described by Jeannette Perkins, Geraldine Gregg, J. L. Lobingier, and Mrs. Wieman.

This issue will offer good material for discussions at workers' conferences and religious education committees.

For Remembrance at Christmas

❖ If you would give something that carries the true spirit of Christmas . . . something much finer than a stereotyped card yet costing little more . . . something of spiritual value to be treasured long after Christmas cards are forgotten . . . something that may even change the lives of its recipients to the Christ-like way . . . Consider these:



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PICTURES IN THE UPPER ROOM; A STUDY IN DEVOTIONAL ART, a beautiful 96-page book containing reproductions of 20 cover pictures from The Upper Room and their interpretations by Albert Edward Bailey. A most appreciated gift for those who regularly use The Upper Room. Same size as The Upper Room, with attractive two-color paper cover. Price 25 cents, postpaid. Twelve for \$2.50.

A POCKET PRAYER BOOK, compiled by Bishop Ralph Spaulding Cushman. Vest-pocket size, bound in imitation leather, this prayer book is now in its third printing though first published only six months ago. As a help in prayer life, meditations and worship services, it is used and treasured by thousands of Christians. 144 pages. Price 25 cents, postpaid. Twelve for \$2.50.

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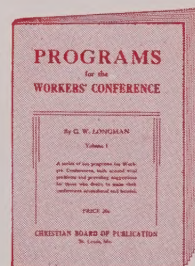
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How should the Committee be set up?

What are its relationships to the Pastor, Superintendent, the Workers Conference, etc.?

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By C. W. Longman

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Planning a Program
Developing Leaders
The Bible in Our Teaching
Training in Worship*

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